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Of the fyrſt Tragicall Acte or perſecution after the birth of Chriſt, in which Herod ſurnamed the great, ſlew the young and innocent Children.

Chapter. i.

AFter the perſecutiõs of the faithfull in the auncient holy Church, hereafter I will declare the perſecutions of the chriſtian Church, which began immediatly after the byrth of Chriſte, in the reigne of Auguſtus the Emperour.

When Chriſte in great pouertie was borne in a certen ſtable, ther came wiſe men from the Eaſt vnto Ieruſalem, declaring the birth of the late borne king. With this tidings Herod (whom they call the greate, and Aſcalonite) beinge meruelous affraied, for he doubted leſt the new borne king ſhoulde driue him out of the kingdome of Iudea, whiche then he poſſeſſed at pleaſure & good will of the Romanes: he determined to ſlay this newe and lately borne Kings

Herode the great firſte perſecuted our ſauiour

whilst as yet hée lay in his swath
clothes. And beinge ignorant wh
was the lately borne kinge, yet ki
inge that hæ was borne at Bethe
bæcause hée would bæ sure not to
him: caused all the infantes of Be
lem and the places nære about, sut
were two monethes ould or young
bæ slayne by his officers, and so
ours. Amongst which his officers
souldiours, this moste cruell T
found some, that were not a frai
commit this straunge tragedie, an
ell murther. For the murderers,
vngodly rakehelles, the seruantes
butcherly kinge, departinge vnto
thelem, fulfilled his commaundm
killinge all the younge children o
thelem and the borders about, w
doubtlesse the numbre was not s
For, which is horrible to heare, an
trarie to the nature of mankinde,
spared not somuch as the tendre in
in their cloutes, but haled them
their mothers brestes: wherby
arose a great and miserable clam
schrikes and outeries of them, t

A cruell slaughter.

moſt deare pledges and childzen were pluckt away by moſt vniuſte Tyranie and ſo cruelly and vnkindly murthered. Mathew the Euangeliſt maketh mencion of this ſozow and heuines, by whom this ſtozie is diligently wzitten, and foz the better ſettinge fozth to the eie the greatnes of this miſerie and calamitie, the wozdes of Ieremie are by him aleaged who wziteth thus: A voice was heard in Rhama, lamentation, weepinge, and mutch mourninge, Rachell weepinge for her children, and would receaue no comfort becauſe they were not. In which wozdes this is alſo to be noted, how perſecution doth not only touch and appertayne vnto thoſe that are tozmented oz ſlayne, but vnto thoſe alſo, who, although they ſuffre not the ſame thinges: yet do they loue them, and are ioyned vnto them that ſuffer, ſo that by the paines and ſuffryng of their frendes they ſuſtayne great gréefe of mynde, and thereby themſelues do ſuffer, and are partakers of perſecution. Math. 2.

Herod moued this perſecution not ſo mutch foz the infantes to ſlaye them, but

but for our Lorde Jesus Christe to seeke him, finde him, and kill him. Wherefore these innocent Infantes were slayne for Christes sake, and they whose Children they were sustayned this great sorrowe and heauenesse for Christs sake, although at that time they vnderstoode not the misteries of God. And therefore verie well these gyltlesse children, with their parentes are numbred among them whiche haue suffered persecution for Christes sake. Neither is it to bee doubted, but these children by the force and efficacye of the free grace and promise of God, were in the league and therfore had receyued Circumcysion, the signe and token of the league, and were the sunnes of God, and then also were endued with the crowne of martyrdome for Christes cause.

Curious questions touching these Children.

Since therefore God of his mercye, and goodnesse hath so gloryously delte with these Children, let these curious questioners cease here to inquire, what God did meane, & why he suffred these sélly and giltlesse babes to be slayne for Christes sake: Why he deliuered not them

them also as he dyd Christe, whome he conuaied by slight into Ægipt: why he suffred the cruell Tyrant to commit so foule a murther: doth anie such vnaccustomed crueltie & sauagenes delight God? Likely enough it is, that at that time when these thinges were done, troublesome and carnall men vttered forth mutch such like talke. But the Godly, and men of sownde iudgement, do quite reiect such thoughtes and questions, nether do they speake against the gouerment of God why hee permitteth this or that, but with all their hart they say with Dauid: The Lorde is iust in all his wayes, and holly in all his workes. Although the innocent children were depriued of this present life, yet were they rewarded with euerlastinge lyfe, and endued with vnspeakeable glorie and honour. As for the mourninge and sorowe of the parentes, God could requite that, sundrie waies. And God, likewise, who is displeased with crueltie, who also doth no euell, nether suffreth it to bee done vnpunished, vseth euell deedes, wrath, and

sauadge

sauage crueltie of his enemies vnto the cõmodity of ỹ faithful, their dædes therwhile being naught, and nothyng therby the better. Poison is euil by his own nature, but by ỹ skil of the Phisitions ỹ which is naught by nature is applied in medecines vnto ỹ commoditie of men. So said Ioseph to his brethren that thei imagined mischeif agaīst him, whē thei sold him into Egipt, howbeit god turnd it to good, so likewise doth God in persecutions. For in this first persecution, wee beeholde euidently, as it were in a glasse, what is the substance & state of al other persecutions. For although this persecution were very cruel & vnkind: notwithstanding it tended vnto the saluation & glory of all those whom it touched. And likewise al other persecutions of the faithful, although they be sharp & cruell, yet are they profitable & honorable vnto those that suffer them. And like as the wise wil not much dispute in this place, why god suffred those children to be slaine: so are ỹ faithful of a moderate and quiet mind in persecutions, nether do they accuse god demaunding why he doth this or ỹ for wicked men, suffring

the godly & innocēt to be oppressed. For they know, & beleue, ỹ gods gouerment is in al things good & iust, & without all reprehention. And like as ỹ giltlesse innocēts were killed for christes sake and amongst them Christ was sought to be slayne: so in al persecutions ỹ faithful ar murdered for Christs sake, & Christ is he whom ỹ persecutours seek and study to make away. And like as christe then was nether found, nor slain, but escaped so al persecutions may slay ỹ godly, but they are neuer able to extinguish christ. But as Herod, contrary to his hope & expectation, notwithstāding this murther could not be careles nor quiet in mind: so likewise, al persecutors, although thei kil neuer so many yet ar thei not at rest but alwaies remaining in feare, & carefulnes. Ambition and desire to rule only enforced Herod to cōmit these horrible slaughters: al other persecutiōs likwise haue sprong forth from ỹ like disease & euill affection. For in times past what stirs ambitiō, & desire to rule, haue moued in ỹ kigdoms of *Iuda* & *Israel* it mai be known by ỹ tyrannical deeds of Saul Abner, Iereboam, Athalia, & such lyke.

The cause of this persecution.

And in our age manie of the clergie, and ecclesiasticall order, hauinge obtained great honours: do feare least their glory, pompe, ritches, pleasures, preferments and honours should decay, if the Gospell were freely preached. Suche therfore for their kingdome, and pleasures: with Herod, oppose themselues against Christe and his word, and are not stroken with horrour in eggynge forth vnto, or executinge a cruell déede, so that themselues may lurke safe and quiet in their neastes. To conclude, like as this gréeuous and cruell persecution of Christe, bégan immediatly after his incarnation by slaughter of the innocent babes: so is there nothing that the churche of Christe must looke for vntill the last iudgment, but persecutions.

Of

Of the second Tragical Acte or persecution, wherein Iohn the Baptist was beheaded, Jesus Christ the Sunne of God crucified, and his Disciples dispersed.

Chapter. ii.

THe second persecution began at one time, with the preaching of the Gospell, & Iohn the Baptiste firste preached the Gospell, as S. Marke witnesseth writting: how that the Gospell of Jesus Christe the Sun of God, began so as it was foretold by ỳ prophets, namely by the forerunner of of Christ, who prepared his wayes, and made the mindes of men apt and ready to receaue Christe. Whiche Iohn the Baptist, pointed vnto Christ, as it were with his finger, testefynge that he was the Lambe of God, that shoulde take away the sinnes of the world. The same exhorted men to beléeue in Christe, and sent his disciples from him to Christe, as vnto him in whome dwelled al fulnesse,

Iohn Baptist firste preacher of the Gospell.

What Iohn preached.

nesse, and through whom only the way was open vnto euerlastinge life: affirminge that hée was the verie Sunne of God, into whose hande the father committed all thinges, and whosoeuer bélæued in him should haue euerlastinge life, and whoso bélæued not, vpon him remained the wrath of God. Therewith also he sharply rebuked the vices of men, exhortinge all to repentance, pronouncinge vnto the impenitent and vnbélæuinge, the wrath of God and destructiõ to hang ouer them. These are mẽtioned by ỹ Euangelistes Mathew. 3. chap. Iohn. 1. and. 3. chap. and Luke. 3. chapter.

For this doctrines sake, when as manie hated Iohn and his disciples, and specially the high bishoppes and priestes, who by messengers sent vnto him required an accoumpt of his doctrine, endeuoringe to stoppe, and hinder him from that function. Afterwarde, when he had rebuked Herode called Antipas of incest, which was sun to Herod surnamed the great, that slew the children (for the same Antipas had taken away

Iohn. 1.

his

his owne brother Philippes wife and his daughter, and kept her openly for his owne wife) when, as I say, hee had preached against that wicked deede mutch blaminge the filthines of the fact was by the sayd Herode apprehended, and cast into prison. When on a time, when Herod had made a solemne feast for his nobles and courtiars: amonge his greate and manie cuppes beinge ouerseene and merie with wine, promised large rewardes vnto Herodiadas the daughter, a strumpet, because shee had daunced in his presence, where shee beinge instructed by the ould harlot her mother, required the head of John the Baptist. Herod although hee knewe John to bee a godly and holy man, yet sending the executioner: commaunded the innocent man without iudgment, his cause beinge vnheard, shamefully, and through tyranicall lust to bee slayn in the prison. The daughter presented the Head of John to the incestuous harlot her mother, in the feast, and euen as shee was sitting at the table. Which cruell deede, what greife and sorow it

Iohn taken.

Iohn beheaded.

brought to Johns disciples, and al other godly men: euerie faithfull man maye easely repute with himself. Wherfore this persecution by Herode committed, not only touched Iohn: but was greeuous also to the rest of the faithful.

Sundrye opinions of this dede.

Doubtlesse such carnall reasons as these are, perplexed the mindes of manie at that time, why God suffred that man to be afflicted that was so dear vnto the Lorde, and greater then whome there was none borne of a woman? Why permitted hée him by incestuous persons so miserablye to bée slayne in prison, and they the meane time drowned in riotinge, drounkennes, and dauncinge? why hée suffred that holye head, disdainfully to be touched and abused by the handes of a filthie harlot? These thinges are straunge in the sight of men, and the fact it self is horrible, yet no wyse man ought to accuse God in permittinge the same, which doth all thinge in iudgment, and iustice yea, if hée chaunce at these dayes to sée verteous and godly men, miserably slayne by the vngodly and wicked, and re-

prochefully

repꝛochefully vſed, thus hée reaſoneth with himſelf: if God could bœhold it, that ſo holy a man, Gods frœnde, the firſt miniſter of the Goſpell, ſhould ſo diſpightfully bœ murthered in pꝛiſon, and his head alſo repꝛochfully handled: wœ ought leſſe to meruеyle if now like wiſe hée ſuffre the like to bœfall to his frœndes, who are not yet in ſo great eſtimation, and dignitie as Iohn was.

But like as Johns cauſe was not therfoꝛe vniuſte, and Herodes iuſte, in that hée pꝛeuailed, and oppꝛeſſed, and ſlew Iohn: in our age likewiſe their doctrine and faith which abide perſecution, and are wofully ſlayn foꝛ Chꝛiſt and his woꝛdes ſake, is not therfoꝛe the woꝛſe, nether the faith of the perſecucions and murthers foꝛ that cauſe the better.

Cauſes of Herods perſecution.

Semblably, as there was none other cauſe that moued Herod to this perſecution and grœuous ſlaughter, then that hée would not bée rebuked in his wickednes, neither offend his bouſinge mates and inceſtuous harlot: ſo, manie perſecutions are raiſed by thoſe that

will not bée reproued for Idolatrie for their sins and wickednesse, persecuting the innocent, that they may please wicked men, which prouoke them vnto it.

Christes doctrine.

In the same age, after Iohn the baptist, vnder Tyberius the Emperour, our lorde Iesus Christ bégan to preache the gospel, and to pronounce remission of sinnes, and life euerlastynge through faith in him, and also bégan sharply to withstande, and speake against the false doctrin of the Teachers namely of the Pharises, Scribes, and preistes seuerely accusinge their hypocrisie, couetousnes, and other crimes, warninge them also of the wrath of God which hunge ouer them, and exhortinge moreouer all men to repentance. Hée declared this doctrine, and deuine power, by sundrie wounders and miracles, wherby it is set clere, and vndoubted, and as a man should say shewed with handes, that hée was the sunne of the liuinge God, the lorde that had power ouer satan, sinne, death and hell.

But the high bishops those Teachers

or religious men as they call them, which alonely ruled the roste, and were of greatest auctoritie in the counsell of the Iewes, the priestes likewise, and Leuits, acknowleged not Iesus, as indéede he was, to be the true Messias: but they maliced him, and laid waite to take away his life. And at somtimes they called him Samaritane, somtime they said héé was possessed with a diuell railinge, and reprochinge his doctrine, which they could in no wise abide, béecause it was quighte contrarie vnto theirs.

Phariſaical doctrine.

For they spake litle or nothinge of faith, but of workes only, how wée were iustified by the lawe or obseruing the law, but specially by sacrifice: likewise they taught litle of Charitie, but applied all to their auarice makinge of the lordes house a verie shoppe of Merchandize. For in the temple were shéep and Oxen, and doues to bée sold, for such as offred sacrifice, and for their farther gaine they had set vp tables for vserie, and exchange. But Christe making a scourge of small cordes: drawe

them all out of the temple, as well the shéepe oxen, and doues as those that sold them, as also the bankers, and exchangers, and all that sold religion for monie.

Christes persecution.

Wherfore, for this cause only they dayly persecuted Christe, goinge about to stone him or kill him, and hée oftentimes conuaid himself away, flying out of Iudea in to Galile, and sustained pacientlye sundrie afflictions, reproches, and traueyles. And last of all, hée was bétraid, and sold by one of his owne disciples, apprehended, and brought into the ecclesiasticall iudment of the priestes, and by Pontius Pilate, the Romane Lieutenant, condemned to the death of ỹ crosse, for no other cause, but for that, as indéede he was, hée affirmed himselfe to bée the verie sunne of the liuinge God, the trew Messias or Christe, the only, and eternall sauiour of al the world. But before that he was brought vnto the Lieutenant: ỹ seruãts and ministers of the priests shamefully mocked, & misused him in ỹ high bishops hal: they blindfolded him, & spet in his face

face, buffeted him, repꝛochfully and disdainfully intreating his diuine wisdom and maiestie. In the moꝛning, when they bꝛought him beſoꝛe the lieutenant they falſly accuſed him to bee a ſeductoꝛ of the people, a ſeditious fellow, & well woꝛthye to be hanged on the Croſſe. But Pilate, when he had diligently examined all the matter, vnderſtanding the cauſe: ſundꝛye times pꝛonounced that hee was not guiltie, and that hee could not condemne him by lawe, and notwithſtanding that hee was innocent, yet was he handled diſpightfullye. Foꝛ he was led vnto Herod, & by him contemptuouſly abuſed, flouted of his courtiars and galantes, with all ſcoꝛnfull demeanure. He was compared vnto Barrabas, the moſt notoꝛious theefe, and murtherer of that age, whom the Iewes pꝛeferred beſoꝛe Chꝛiſt, ſuppoſinge that hee was woꝛſe then that wicked villayn, whome all the woꝛlde hated. Hee was ſcurged alſo, and crowned with a crowne of wꝛeathed thoꝛns, and being in this ſoꝛte miſerably handled and toꝛmented: was bꝛought foꝛth into

Accuſation aginſt chꝛiſt

His paſſion

into the sight of the vnthankfull people. But for al this, there was no grace nor pardon to bée found, specially amonge ỹ preistes, egginge the Lieutenant to cõdemne the innocent, and ỹ hée shoulde permit them to leade him to execution, & to crucifie him betwen two théeues. And when hée was in moste gréeuous paines, and the very panges of death: he was moste outragiously intreated with blasphemous frumps, scornes, and reprocheful vlages. For the préestes with many other mo walking before ỹ crosse vttred forth sundrie horrible and gréeuous words against him, which are by S. Mathew diligently set downe in writinge. Amongst which most gréeuous temptations and iniuries, in the midst of these sorowes, Christe yelded vp the ghost vpon the crosse.

Whilst Christe suffred these thinges his disciples were miserably dispersed, and all the faythfull conceaued wounderfull and incredible sorowe for the passion, and death of Christe. Many fearfully doubted, least at that time the doctrine of the Gospell were wholy extinguished

tinguished. So that this persecution which was against christe: both touched and troubled the whole Church, and all the faithfull. And although the enemies of Christ hoped that they had gotten the conquest, and destroyd the doctrine of the Gospell: notwithstandynge, their victorie made not the pharisaicall doctrine one iote the better, nor ẏ doctrine of the Gospell: the worser. For it is no good consequent: the Phariſes put Christe to death, wherefore, their doctrine is true, and Christes false.

The cause which moued the Phariſes, and al other enemies of Christ to persecute him: surely was none other, then ẏ they were desierous to retaine their owne erronious doctrine, & oppresse the gospell w̄ the followers therof, wherby they might with securitie enioye their raigne, lustes, and pleasures. And likewise in our age, many of ẏ Papists do persecute ẏ faithful for none other cause

This is a comfort vnto vs, that in so great affliction, when the disciples were scattered, & Christ of all men forsaken: yet only Iohn amōgst al ẏ other disciples durst

durſt boldlye approche to the croſſe of Chriſte, and ioyne himſelf vnto Mary the vndefiled and perpetuall virgin the mother of our Lord, and Mary Magdelen Cleophas, with other moe. Here, by their infirmitie the power of God is declared. Likewiſe Ioſeph, and Nicodemus valiently behaued themſelues. Like as at this day alſo it falleth out, for wher as the trueth is taught to bee ſo greuouſly preſſed with perſecution, that there ſeemeth to be no man that taketh regard or care therof: then moſt times by the meaneſt ſort, and not ſeldome by noble and great perſonages, there bee newe and fortunate foundations laid, wherby the trueth is wonderfully increaſed. Wherfore wee muſt not in the greateſt perſecutions, caſt of our hope and comfort.

Here, before althinges, this is to bee obſerued, that wee iudge far otherwiſe of Chriſtes death and paſſion, then of the death and affliction of Iohn and other ſainctes, who haue ſuffred perſecution for God and the truethes ſake, and with their bloude borne recorde.

to

to the heauenly trueth: but wée ought far moze excellently to accompt of the blood and death of Chriſte. For as hée is the euerlaſtinge ſunne of God, and life vnto all thoſe that bæleue in him: ſo his blood, death, and paſſion are a clenſinge ſacrifice, and a pzopitiation foz the ſinnes of the whole wozlde. For by his death wée obtayne life, and by his bloodſhed wée get remiſſion of ſinnes. And vnto this opinion all the doctrine of the Pzophetes, and Apoſtles bear witnes, ſpecially the epiſtle of Saint Paule to the Hebrues. Wherfoze our life and forgiuenes of ſinns, is repoſed in ỹ deth and paſſion of Chriſte only, and not in the martyzdom, oz paſſion of any ſainct.

Since therfoze, Chriſte is the head of his Church, and hée ſuffred ſo manye thinges: by his example the church alſo learneth that it muſt ſuffer many things, as it is abundantlye ſhewen in the wzitings of the Euangeliſts and Apoſtles.

Of

Of the thirde Tragical Acte or persecutiõ, wherin the Apostles were taken and scurged Steeuen was stoned, the Church and congregation of Ierusalem banished, & dispersed.

Chapter. iii.

THe third persecution of ỹ church, began a litle after ỹ Ascencion of christ into heauen which is ỹ feast of Pentecost or Whitsontyde, when the Apostles earnestly preached the Gospel, and had gathered together great and worthye Congregations vnto Christe.

The same is verye dilygentlye and copiously described in the Actes of the Apostles. The Apostles preached then openlye the Gospell of Christe in Ierusalem, only in the name of our Lorde Iesus Christ, which was crucified and raised from the dead, in whom if they beléeued, was remission of sinnes, & life euerlasting, that al men therfore ought to beléeue in him, bee baptized and ioyne in fellowship of ỹ church repent and liue a godly lyfe, & looke for saluation in none other thinge, for that there

Apostles Sermons.

there is none other name vnder heuen giuen to men wherein they may be saued: but the name of Iesus Christe. These Sermons, the Scribes and Seniours at Ierusalem coulde not abyde, wherfore thei laide hand vpon the Apostles, and shut them vp in Prison, and brought them before the counsel, where quarreyling and chidinge with them: they forbid them to preach this Gospell of Iesus christ. But the Apostles frankly professing that in this behalfe by no meanes they might obey them, but that God must rather be obeyed then men: were neuertheles much, and grieuously threetned by the Magistrats & elders.

Sorrowe, and praiers of ỹ church.

Upon occasion hereof, the Church being strock with great heauines: prayed hartely vnto God for cõtinuance in the Gospell. And when as the Apostles went forward constantly in teachyng, and Christe effectually wourkinge in them confirmed the trueth of their doctrine with great miracles, that a great numbre of men followed them, so ỹ the Churche was daily increased by thousandes: then the magistrates & officers setting

setting vppon them a freshe, cast the Apostles againe into prison, intending to put them to death. But by the intercession and meanes of Gamaliel the lawyer that was Pauls master: they were delyuered, but notwithstanding whipped, and sharply forbidden, that they should not preach the Gospel of Iesus Christ. Who departing out of the counsell and Court: prayed God that they were founde worthy to suffer reproch for his name.

Steuen stoned.

Shortly after, blessed Steeuen burning in the spirite of Christe, and with great zeale disputing in the synagogs against the skilfull in the lawe, and stoutly defendyng the doctrine of Christe: was cast into prison and brought to arainement, and falsly accused. Who although he clered hymselfe with sufficient, wise, and graue reply: yet it nothyng avayled him, for hee was condemned to die, and stoned to death.

Acts. 8.

There followed not long after a very behement and sharp persecution of the christian Church, described by Luke in the Acts of ỹ Apostles, by these words:

There

There arose about that time, a greate persecution against the Church which was at Ierusalem, and they were al dispearsed through the Regions of Iudea and Samaria, sauinge the Apostles.

For Saul wasted the Churche, entring into euery mans house, & hahng forth Men and women, deliuered them to prison. Yea, Paul himselfe concerning this his persecution against the church, spake thus in presence of King Agrippa: truli I was determined with my self to do many things against the name of Iesus of Nazareth. Actes. 26.

Wherof partly I dyd somewhat at Ierusalem, and many of the Saines I committed too Prison, hauing receaued auctoritie of the chefe priests, on whom also I gaue iudgment when they were executed. I punished the also in the Sinagogs, compelling them to blasphem (that is to denye the Christian faith, which is a great blasphemie) and raging against them aboue al measure, I persecuted them vnto strange Cities.

Now, as touching the cause that mooued Paule, the Priestes, and people of

the Iewes to persecute the Church: was almost none other, but a sinister & vnseasonable zeale & affection which they bare for the lawe of Moyses, and ỹ ceremonies, which being lead wt errour: they ment to retaine and preserue, and could not therfore beleeue in christ, nor his Gospel. For thei supposed that thei should be iustified & saued by righteousnes of ỹ law. Contrariwise, the gospel teacheth vs ỹ wee shal not be saued by works of ỹ law, but by faith in Christ. At this stone ỹ Iewes haue stumbled, & fallen, & perished, as S. Paul witnesseth in these words: I protest for them that they haue the zeale of god, but not according to knowledge. For, beyng ignorant of the righteousnes before god and studeinge to establish their owne righteousnes: they were not subiect vnto the righteousnes which is allowed of god. For Christe is th'end of the lawe vnto the iustification of al that beleue.

Rom. 10.

Likewise in another place: Israell whiche ensued the Lawe of righteousnesse, attayned not to the lawe of righteousnes, (that is to say was not iustified) because they sought it not by faith, but by workes of the lawe. For they

Rom. 9.

hand

haue stumbled at the stumbling stone, as it is written: Beholde: I lay a stumblyng stone, and a rock to hurt and make men fall and who so beleueth in him shal not be ashamed.

In this our age likewise, and for the same very cause, they aboue all other, haue most vehemētly, and sharply persecuted the christian church, ý haue bin better men then the residew, and lesse giuen to carnal affection. Thei hate the Gospell, and persecute the professours therof, bicause they confesse & ernestly defende, that wée be iustified, and saued by faith only in Christ, and not by any workes. Supposing ý by this doctrine good workes are taken away, and nothing regarded, ý men are made careless, and stirred vp vnto wickednesse, which is not to bée suffred in ý churche. But there is a far other vnderstanding in ý question of good workes, then thei either thinke or vtter, nether are they cõtemned, and naught set by, although ý glory of Iustification which appertayneth vnto Christe only, bée not ascribed vnto thē. For vnto faith is iustification ascribed, bicause the same dependeth on Christ only, ý Christe only may haue al ý glory, & he alonly be our saluation

Cause of persecutyon at this time

and righteousnes, as wée haue in another place declared more at large.

But before wée procéde anie farther: let euerie man, I beseche yée, weigh with himselfe, how great and grieuous this persecution was against the firste Church of Christe, and how that they which were not slayn, notwithstandinge receaued great sorowe, through the death, punishment, and torments of their brethren, that which Luke also hath not passed ouer with silence, wrytinge after this maner: The holly men caried foorth Steuen, and made great sorrowe ouer him. Actes. 8. What, and how great sorowe, greefe, and miserie did they feele, who although they were not slayne: yet were they spoyled of all their goodes, driuen into banishment, and brought to extreame pouertie and beggerie?

Herewithall also, let euerie man consider, what Church it was that suffred so grieuous persecution, forsooth euen the most holly and most perfecte Church of al. For of this Church Luke witnesseth, writinge: They were all filled

filled with the holly ghoste. And of al the multitude ỹ beleued ther was one hart and one soule, and no man called anie thinge that hee had, his owne: but all thinges were common amonge them nether was there amonge them enie that lacked. Likewise: They continued euerie day with one accord in the temple, praisinge God and giuinge thankes beefore all the people. In this Church, Congregation, and fellowship, were the Apostels of our Lorde: and his therefore and ten disciples, Ioseph of Arimathie, Barsabas or Barnabas, Nicodemus, with other worthie men moe, but chefly the holy and vndefiled virgin Marie, mother of the Lorde Jesus Christe, with diuerse other vertuous and deuout women, whose vertue and renoume is disciphered in the Euangelical! history. In this Church there were no diuisions, no schismes, and the number of them that beleeued was aboue fiue thousande. To conclude, there was no Church in the Earth more excellent, holy, perfect, or more acceptable to God.

Acres. 4.

Acres. 2.

Wee muste not ask why God suffereth his churche to bee persecuted,

Howbeit, god which suffred his owne sun to bée crucified, suffred also this holy Church to fall into sutch afflictions, and so general a persecution, as we haue declared béefore. And who is now so wicked and curious, ẏ in respect of this persecution, dare step foorth and dispute against God, and question wͭ him: wherfore he suffred his dearly beloued frends to bée so gréeuously afflicted whichs had deserued much better, and so many good & godly persons amonge whom christes mother was one, whose most pure hart the sharp sword of sorow and heauines had perced through? why likewise god gaue vnto ẏ faithlesse Iewes & hipocrites, so great power ouer godly, and iust men? why raught he not his helpynge hand to his Church, to help it, causing ẏ neither Steeuen should bée stoned, neither the Church beinge spoyled of their goods be made poore, or banished, nether they which liued in sutch concorde togither, with great sorow, so miserably bée plucked a sundre, and scatred abroad? It pleased God it should be so, who is ẏ eternal wisdom, & doth no vniust thing.

And

And that which pleased God: pleased also the holly Church, which nether murmoured, neither disputed agaynste the lord, but receaued persecution willingly, and by the grace of God endured it paciently, knowyng and beléeuing, that God, who was omnipotent and mercifull, would so moderate the persecution that it should tende to the commoditie of the Church, as it also came to pas. In the same minde it béehoueth all the faythfull to bée in all maner persecutions, and patiently to submit themselues to the pleasure of God.

Mutchlesse héerby may the reasoning of somme men take place, who gather out of persecutions, that if the doctrine were true, and faith right: God would ayde them, and not deliuer thē ouer into their power, ẏ are altogether out of ẏ way concernyng doctrine and béeléefe. For in the persecution of the primitiue church, these men, as apperteinyng to ẏ body: had the victorie, whose faith was false, and they ẏ were soundly persuaded suffred persecution, were driuen away, & slain, which slaughter & calamity

not withſtãding, dyd nothing indamage the true faith. And in our age alſo the caſe ſtandeth none other wiſe, neythet for the perſecutions which the Churche indureth, the faith and doctryne therof is leſſe to be regarded, or woꝛſe therfoꝛe to be iudged. The true faith and doctrine, depend vpon no victoꝛy, but onely vpon God, and his woꝛde.

Of the fourth Tragical Acte or perſecution, in which Saincte Iames the Apoſtle was ſlayne, and Peter caſt into Priſon.

Chapter. iiii.

ABout the yeare of Chriſte. 45. Herode ſurnamed Agrippa, ſunne to Herode the great, & brother to Antipas moued ỹ fourth perſecution againſt the Churche, wherof Luke ſpeaketh in the Actes the. 12. Chapter. There he declareth how Herod had decreed to moleſt certen of the Churche, & that he had alredy ſlaine with the ſwoꝛd Iames the brother

Iames Apoſtle ſlayne.

brother of John the Euangelist, (who also was one of the three whome the lord vsed most familiarly, and to whom hee opened his secretes) and not content with this cruell deed, proceeded farther, and cast Peter into prison to the intent to put him also to death.

And because these twaine were the cheefest amonge the Apostles: the whole Church was strooken in great sorowe and heauines for this persecution, and specially Iohn, who was mutch greeued for his brothers death. The Church feared also, least they should lease their faithfull pastor Peter, as they had doone Iames, wherfore Luke writeth, that dayly they powred forth prayers vnto God for Peter, whiche prayers were not without effect. For the Angell of the lorde came into the prison to Peter, and deliuered him out of ẏ souldiours hold, losed his cheines & bandes, opened the iron gate, and set him at libertie in the open streete, from whence by and by hee departed out of Ierusalem.

This great affliction the Church in-

dured pacientlye, neither murmured a-gainst Christ, expostulatyng with hym why he gaue vnto Herod that wicked verlet, such power against his dearly-beloued ones: why he suffred his whole Church, and specially Iohn his best-beloued of all the Disciples, to be touched with such heauenesse: why he deliuered not Iames, as he dyd Peter: they knew that God dyd nothing rashly nor without cause, but euery thig wel & rightly. Wherfore, the faithfull in persecutions must likewise be semblably persuaded. For if euer men had nede to make their complaynt to God: then had they néede, neuertheleſſe there were heard no complaynts, no murmurings, but earneſte and humble prayers. Wherfore in aduersitie, let the faithful flie vnto God in prayer, requiring his grace ỹ hée would gouerne al thing to ỹ glory of his name and vnto our saluation, and whatsoeuer he doth that wée submit our selues willingly to his holy will and pleasure.

Moreouer, no man in the Primitiue Church called the doctrine of ỹ Apoſtles into question, because Iames was slaine

with

with the swoꝛd, and Peter cast into pꝛi-
son. Foꝛ none of them said thus: if the
apostles doctrine were true & iust: God
would not haue suffered them to haue
bin oppꝛessed of ẏ kinges, which erred in
the faith, leadyng also a filthy, and wic-
ked lyfe. Therefoꝛe at this day lyke-
wise, the doctrine of the Gospell is not
to be doubted of, foꝛ that the teachers
and followers therof, are by the Loꝛde
delyuered euer into the enemies hands
of the Gospell, and miserably and cruel-
ly by them intreated: foꝛ the truth not-
withstandyng is euerlasting & inuinci-
ble. Paul in the same cause wꝛiteth, that
he was afflicted foꝛ ẏ gospel euen vnto
bands, but ẏ woꝛd of god was not boũd.

The cause that stirred Herod to per-
secute ẏ church, was his owne peruerse 2. Tim. 2.
minde, which lothed christ, & his woꝛd.
Moꝛeouer, the Iewes grædely thirsted
the Apostles bloud, wheꝛfoꝛe Herod to
currie fauour with them: shed ẏ bloud
of the Apostles. This Luke witnesseth
in these woꝛds: And when he saw this
(namely when he had slain Iames with
ẏ swoꝛd) to be acceptable to the Iewes
hee proceeded also to apprehende

Peter, meaning after Easter to bringe him forth to the people. Like as in our age, many princes do persecute the faithfull for none other cause, but that with their cruel butcherous Tragedies they might gratefie those Fathers of Rome and their adherentes, who also vnsatiably do thirst all their blood which cleaue only to Christe and his Gospell, and set nought by, & abhor their superstition, and Idolatrye.

Of the. 5. tragical acte or persecution, wherein Paule and the Christian Church sufferd many thinges, and the Apostles ended their liues full of afflictions, by sheadyng their bloud.

Chapter. V.

The fifte persecution againste Paule ẏ Apostle continued many yeres, ẏ Church also which beléeued the Gospel partly for Paule wͥ whom they suffered, and partly for the

Gos-

Gospel of Christ abode sundry troubles and afflictions, & by that meanes was partaker of this persecution.

For when Paule had begun to preach the Gospel at Damascus, about the yere after Christe. xxxiii. and iourneynge through Arabya was retourned to Damascus, and there disputed earnestly against the Iewes: Aretas the king layyng watche at the Cittie gates, sought hym to kyll hym, when the faithfull not beyng able otherwise to saue hym, let downe Paule by a Rope through the wall in a basket, and so with great care and diligence they kept him aliue. Actes. 9. 2. Cor. 11.

At Antioch also in Pisidia, Paule gathered together a great congregatiō vnto Christ of Gentiles and Iewes, but the Iewes which would not imbrace Christ stirryng vp a persecution against Paule and Barnabas, draue them out of that Citie, and Region. Actes. 13.

In Iconium also, the Iewes agayne moued a tumult against Paul, wher he with his companion Barnabas were inforced to prouide for thēselues by flight. Also in Listra the same Iewes brought Paule Actes. 14.

Paul so far into hatred, ỹ being stoned & drawn forth of ỹ towne as dead: yet christ raised him again to do him service
At Phillippos in Macedonia Paul and his fellow Silas, were taken, scourged with rods, and cast into a very straight prison, out of whiche notwithstanding Christ delivered him, that he might yet preach the Gospell, to moe nations.
Acts. 17. Moreover at Thessalonica there was agreevous persecution moved againste Paul, wher he was constrained through helpe of the faithfull, to escape away by night. The lyke he suffred at Berroea.
At Athens, the Philosophers and wyse men of this world, reprochfully termed him a trifler, rayled at hym, and mocked hym, as the like was done to the lord himself. Likewise in the famous citie of Grèece called Corinthe, hée was apprended and brought to the lieutenãtes seate of iudgment and sharply accused, but then also the Lorde delivered him out of the power of his enemies.
Acts. 18.
Acts. 19.
1. Cor. 1. But what grèevous thinges Paule suffred in Asia at Ephesus, are by himselfe recited in these wordes: I woulde nos haue you ignoraunt, brethern, of

the trouble and affliction which hapned vnto vs in Asia, how we were wonderfully greued aboue our power, that we were in dispaire euen of lyfe. But we receiued a decree within our selues touchyng death, that wee shoulde not trust in our selues, but in God whiche raiseth the dead. In Luke also in ẏ Act. of the Apostles there is set forth a notable description of the tumult which was at Ephesus. Upon occasion of which tumult there the faithfull remayned in great sorow, heauines, and daunger, also by reason of the continuall waite layyng and persecutions, wherwith the vnfaithfull both Iewes and Gentiles persecuted them. After so many daungers, afflictions, and most greuous traueles, when Paule was arriued at Ierusalem bringing wͭ him a great, and ritch treasure, whiche he had gathered as a donatiue for ẏ pouerty of ẏ citie, and relme: there againe ẏ Iewes raised a most wofull seditiō, & apprehending Paul scourged him biterly wher he had bin vtterli destroyd, vnles the Tribune cōming in al speede wͭ his souldiers had taken him out of their handes.

Actes. 21.

Act. 23. This beinge done: hée was by the tribune brought into the Ecclesiasticall court, where hée was also scourged, and vnworthely intreated. Afterward. bicause of the great treason of the Jewes being guarded with a sufficient power of horsemen, and footemen hée was sent from Jerusalem to Cæsarea, vnto Foelix the lieutenaunt, Before whom when he came: the cheif of the Jewes accused him, layinge many thinges to his charge, wherin al though hée could not bee found guilty: notwithstanding hée was committed to indurance, wher

Act. 25. hée remayned the space of two whole yeeres.

Act. 26. Moreouer, he was cruelly delt with all by Festus also the new lieutenaunt who succeeded Foelix, & afterward with other prisoners deliuered ouer vnto the Centurians and souldiours, imbarked, and with a longe and daungerous iourney brought to Rome.

Act. 28. But Nero then reigninge at Rome hée remayned agayne prisoner there two yeres. Some are of opinion that at this time he was slaine with the sword

by

by Nero, others thinke that hée was acquited in iudgement by Nero: as hée himself witnesseth in the y. to Timoth. the iiii. chapter, and béeinge so set at libertie, that hée departed directly into Spaine, as béefore hée had declared in the Epistle to the Romanes, that hée was desierous to take in hand that iourney. And traueylinge through Spaine, and France, they say how hée came the seconde time to Rome, in the later yeres of the reigne of Nero, and there was slayn with the swoorde at Neroes commaundement. But this wée leaue as vncertain: howbeit this is euident, wherin all do agrée, that the most holy Apostle Paule was putte to death at Rome, vnder Nero. Rom. 15.

The trauciles, afflictions, and sundrie calamities whiche for none offence hée sustayned, but for Christ his woord, and the Churche, the Apostle himselfe imputynge them to his enemies, and false Apostles: reciteth in a brééf catalogue in these woordes: Are they the ministers of Christe? I speake like a foole, I am more, in labours more abū- Paules afflictions. 2. Cor. 11.

dant, in woundes surpassynge them, in prison more commonly, in death often. Of the Iewes I receaued fiue times fourtie stripes sauynge one, I was thrise scourged with roddes, and once stoned, thrise I suffred shipwrak night and day haue I beene on the deepe sea. In iourneinge often, in daunger of waters, in daunger of theues, in daunger of mine owne countriemen in daunger of the heathen, in daunger in the Citie, in daunger in the wildernes, in daunger in the sea, in daunger amonge false brethren. In weerines and traueyle, in watchinge often, in hunger and thirst, in fastinge often, in colde and nakednes. Beeside those thinges which happen outwardly vnto mee, for the heape of them dayly riseth against mee, which is to say, the care for all Churches of Christe.

Deut. 25.

Now therfore, by so many afflictions which Paule sustained, and by the victory & good successe of his enemies, can it be gathered that Paules doctrine was erronious, or else God would haue defended him, nether haue suffred him to

hang

haue bin ouerwhelmed wͤ so many calamities, and reproches? Shal wée therfore; dispute against god, whi he suffreth wicked mẽ somutch to preuaile against the faithful, and his holy ministers? or why he permitteth the sacred Churche of Christe to suffre so mutch in it selfe, and in the faythful pastor therof Paule? The godly men suffred all these things patiently and ouercame them, and continued alwaies constant vnder ẏ crosse.

The cause why the Iewes were enemies to Paul, & to ẏ church: surely was none other then ẏ, wherwith being before mooued, they persecuted Christ, & ẏ apostles, as we haue declared before.

Moreouer, hystories beare recorde, that the twelue Apostles in all their life time, and durynge the tearme of their administration in the gospel: sustayned gréeuous afflictions, and were all of them for Christe and his woords sake, persecuted, and put to death.

All the apostles after afflictions were put to death.

Although all writers doo not agrée of their kinds of death, yet they al cõstanly affirme, ẏ thei were miserably slain. Peter and his brother Andrew, were

Peter and Andrew. James the elder. John Euan.

both crucified. Iames the elder, as wée haue shewen before, was béeheaded by Herod surnamed Agrippa. Whose brother John the Euangelist the béeloued disciple of Christ, only of them al is reported to haue died a naturall death. Notwithstandyng hée was apprehended and brought bounde out of Asia to Rome, and conuented béefore Domitiã th'emperour, and there, as Tertullian writeth, plunged ouer head and eares in hot boylinge oyle. But after that, the lorde graciously prouiding for him, this cruell déede nothing indamaged his life: hée was banished into ỹ Isle Pathmos.

Phillippe.

Phillip was nayled to a crosse, & there hangynge: was stoned to death.

Bartelmew.

Barchelmew, thei say, was by his enemies most horribly slayne, and afterward béeheaded. Othersome say hée was burnt.

Thomas.

The enemies of Christe, thrust Thomas through with a sworde, and so, as it is reported, they dealt with Mathew.

Mathew. James the lesse.

James the younger, the pastor & doctor of the church of Ierusalem, was throwne downe headlonge from an high place, and after warde slayne

beyng

beinge buffeted with ſtones vntill hée died. Likewiſe both Apoſtles, Simon and Iudas Thaddæus ended their liues, beinge by the heathen ſlain in a certen temple of Idols. Some alſo ſay that Mathias was crucified, others ſay hée was ſtoned, and beheaded. Al theſe bare witnes of Chriſte, not with their mouth and doctrine only, but with their blood alſo, and for the trueth of the goſpell which they preached, were contented to die with wel willing, and moſte valient courage.

Simon, and Iude.

Mathias.

Now, for as mutch as all the Apoſtles were ſlayn by the enimies of God who obtayned the ſouerainitye ouer them as apperteyninge to the bodye: ſhall wée therfore ſay that ſuperſtitions of Gods enemies were right, and the Apoſtles religion and doctrine falſe and erroneous? who ſhall accuſe God, bycauſe hée deliuered not his ſeruantes from a repꝛochfull death but that hée gaue to the woꝛſt men in the whole woꝛlde, ſutch power agaynſt his holly Apoſtles? Who although they were miniſters of the trueth, and innocent

Note.

men: yet were they put to death for the greatest enemies of God, as malifactours and wicked persons, for suche were they accused to bee: and therefore, at this our age, in the lyke cause, wee must iudge so of their beleefe & doctrine, who ar shamefully executed for christs sake, as indeede the trueth standeth in the sight of Christe.

¶ Of the .6. Tragicall Acte or persecutiõ, which was vnder Nero, and of the seuenth which was vnder Domitian, and of the eight vnder Vlpius Traian, Emperours.

Chapter .vi.

PAulus Orosius an olde historician, who liued in the time of Austine, and wrote vnto hym seuene bookes of Storyes, beginneth the recitall of the persecutyon of the Christian Churche, from the persecution whiche Nero had moued, which hee accounteth the first whose order the later Historicians also insued

insued. And we lykewise, in describing the Tragedies & persecutions committed against the Church: wyll follow the same order, as consequently they follow one another. But since it is manifest, ỹ the fiue aboue recited persecutiõs, were before these, as the scriptures do shew, that which Orosius maketh the firste, we make the sixt: although the matter be of no great importãce in this respect.

Orosius writeth, that Nero firste (that is to say among the Roman Emperours) gaue forth commaundement, that at Rome, and in al other prouinces belonging to the Roman Empire, the Christians shoulde bee molested, and slayne. And ỹ this was his determination to roote oute the Christian faith & all Christians whersoeuer they were. Nero persecuteth the Christians

The causes that moued Nero to persecute ỹ Christians are not so diligently set downe by christian historicians, as they are by prophane writers, Suetonius Tranquillus in the lyfe of Nero and Cornelius Tacitus in the. 15. booke of the lyues of the Emperours. Nero ỹ emperour was ỹ sinke of al beastly sinfulnesse,

fulnesse, chiefly of lechery, and vnspeakable incest, defilyng himselfe against al course of nature, so ỹ in all Hystories of you shal not finde his match. This horrible wickednesse he openly committed at Rome without al shame, in sight of ỹ Senate, and people. But there was no man that durste speake against hym, much lesse to reproue him, or assay to punish hym, but euery man winked at hym, the most filthy beast in the meane time doyng what he list.

Rome punished with fire as Sodome was.

Wherfore, God being offended with the citie of Rome: punished it with fire, as he did Sodome & Gomorrha euen by Nero himself, when as for his Sodomitical beastlinesse, hée deserued to be burned himself. And séeing Rome winked at his naughtinesse, and did not ỹ which it ought to haue done: the horrible Sodomite Nero, caused the citie to be set on fire. For being certen places in the cittie wherewith Nero misliked, and the streates and passadges there verye narrow: he caused the houses to be sette on fire, that after they were brent, they might be builded againe more faire, and

sump-

sumptious. He himselfe beheld the fire out of Mecœnas tower, saying: that he much desired to se the burning of Troy which he beheld now somwhat resembled by that burning of the citie, singing therwhiles the destruction of Troy, and delighting himselfe with beholdyng the great fire. Suetonius reporteth, that from that time that Rome was firste built, it never sustayned so much hurte by fire: for it continued alwayes burnning the space of six dayes and so manye nights. The same is also diligentlye described by Tacitus.

But when the fire through the wrath of God had brent farther then Nero had thought it shoulde, and indamaged the Citie with an unrepayrable losse and hinderaunce, the citizens which had sustained so great harme, were very much moued, and offended. Wherefore the Emperour Nero, to the intent that hee might put over from himself the crue e of the dede, raised a rumour among the commons, that this whole mischeif was long of the Christians, that they were aduersaries to the Gods and Religon

Nero imputeth the fire to Christians.

of the Romans, and wicked burners of cities and townes, who also in that sort had defaced the citie. And that this report might seeme to carie some trueth and auctoritie: hee cast manie Christians into prison, and examined them by tortures and tormentes, that they should confesse how the citie was set on fire by them. And in dede there were some fownd, who not beinge able to abide tormentes, but rather wishing to die: falsly accused themselues & other Christians, confessinge that they had set the citie on fire.

Wherfore immediatly, there was a proclamation published by the emperour against christiãs, in which it was commaunded, that in Rome and al prouinces thei should be rooted out, as enemies to the gods and religion of the Romanes, and men practised in burning & setting on fire. And this was the beginning of ỳ persecution, and blouddy tragedie. For some in reproche, and for a mockyng stocke, were sowed into the skinnes of wild beasts, as Tacitus writeth & cast vnto dogs to be torne. Other were brent, some hanged and crucified,

and so destroyed with sundrie and most cruel punishments, inso mutch that (as Tacitus writeth) the common people of Rome were moued wᵗ greate pitie towards them. But with Nero ther was no mercy, no end of torments. In this persecution were slayne, as historicians do testifie, and we also haue declared before: the Apostles Peter & Paul. There be also numbred by Chronclers many notable and godly men, whiche in this persecution suffred grieuous affliction, reproches, & punishment of bitter death not at Rome only, but here & there in other prouinces of the Romane empire.

Since therfore, this persecution was first moued by Nero for a filthy & horrible cause, who shall accuse God for graunting such power to a wicked, and Sodomiticall person, against so many thousands of holy and innocēt men, yea freinds of God? or why hee suffred the christians to be brent for house burners and did not rather hale forth Nero the true house burner and beastly Sodomit castinge him into the thickest of the people to bee torne in peces? when therfore, in our age, the lyke do happen:

Wee must not dispute with God.

let all men humbly submit themselues to the power of God and his mightye hande, beare their crosse with pacience which the Lord layeth vpon them, giue laud and praise vnto God, and constantlye cleaue to his holy worde, whiche at Neroes time was also true and iust, although it was behouefull that the faithfull should suffer afflictions, and Nero ouercome them, and haue power ouer them, with his prophane, and superstitious Relygion.

Diuelyshe pride.

After this, about the yere of our Lord 97. with intollerable and diuelish pride Domitian the Emperour set forth himself, sunne to Vespasian, brother to Titus, by whom the Citie of Ierusalem was destroyd, the Iewes banquished in battle, and oppressed. The same was not ashamed to boast himselfe to be God & Lord, and would so be called and worshipped of al mẽ, and ẏ which no Emperour required before him, he commanded ẏ they should kisse his fete, wherin no Emperour followinge hym dyd the lyke, except Dioclecian onely, a cruell Tyrant, and a murtherer of holy men.

Note.

This

This Dominitia set a broch the .vii. persecutions against Christians, in the which many holy men were driuen into banishment, many slayne or spoyled of their goods, and troubled most bitterlye. Amongst whom Iohn the Apostle and Euangelist was brought prisoner from Ephesus to Rome vnto the Emperour, and there tormented. Flauia also, and Domicilla of greatest nobilitie in the citie, with diuers other mo, were by Domitian sent into banishment. But Iohn afterward returned vnto Ephesus, and there died in the yere of our Lorde. 102. after the passion of Christe, 68. and the third yeere of the reygne of Traiane the Emperour. Iohn the Euangelist

After this, about the yeere of our lord. 110. Vlpius Traiane, a mightie and victorious Emperour, was the cause and authour of the eight persecution against the Christians, in Rome, and in other places vnder the Romaine Empire. Whiche thynge chiefly prouoked him, and other Emperours that came after him to persecute the Christians, bicause they thought good that there should bee

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no Schisme suffred in the empire, specially in religion, but that there should bee one only religion receaued, whiche their forefathers had obserued before time. Now that disagreement in religion nourisheth cõtentions and hatred a thing not to bee suffred in any empire Moreouer, ỹ they feared greeuous calamities, and punishments, if their gods were not worshipped after their accustomed maner, and therfore the Christians, bicause they hated their temples aulters, sacrifices, images, and hollydayes, blamyng and disdaynynge the religion of the Romanes: were in no wise to be suffred. Wherfore, if any calamities should chaunce to rise in ỹ Romane empire, as are troubles, dearth of corne, famine, warre, seditions, pestilence, diseases, with other discommodities: by and by ỹ Romans burthened the Christians with ỹ cause of all these anoyances, for contemnyng their gods and religion, and doyng contrarie vnto the same. That they worshipped one God, acknowledgyng Christ alone the sunne of God to bee the only sauiour, openly

Read Cyp. against Demetri.

openly pronouncyng, that the Romans religion was false and of the diuel, that their faith in Christe was true & right, nether that God ought to bee worshipped with images and temples, sacrifices and hollydayes, but in spirite and trueth, accordyng to his worde.

As for the Romans, and other nations abroad in the worlde, they were altogether addicted to superstitions, valiently sheadyng their blood, leesing their goods, and liues, in defence of their religion, exhortyng other firmely to retain ỹ same. For they boasted how they receaued ỹ religion of their elders, which were no fooles but excellent wisemen: Moreouer that there were many learned men in their collegies of priests, & that their belief was confirmed wᵭ manie notable wounders and miracles, ỹ whilst they obserued that religion they obtayned sundry great victories, and ỹ whole empire of al the worlde, attributyng al their good successe and saluatie, to their religion, which had remained manie thousand yeeres, not beeyng so new and but thyrtie yeeres ould as was

the christian religion. That their Gods were friendly and liberall vnto them: helpyng them in sutche sorte, that they wanted nothynge, on the otherside the christians were poore and vnfortunate: wherfore they should doo amisse if they erred the breadth of one heare, or spared the sacrilegious enemies of their ancient and vigorious religion. Wherfore, these causes which wee haue now recited, prouoked the Romane Emperours to persecute the Christians. The causes of the persecutions likewise in our age are not mutche vnlyke whoso weyeth them both vprightly.

Traians persecution.

Wherefore, in this persecution moued by Traiane there was an vnspeakable deale of Christian blond shed. At Ierusalem Simeon Bysshop of the citie, beinge an hundred and twenty yeares ould, was crucified. S. Ignatius also the seruant of Christe, and Disciple of the Apostles, was brought from Antioche where he was Bishop vnto Rome, cast vnto wilde beastes, and by them torne in peeces. Their Tragedies were so cruel, their slaughters so great, the shed-

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dinge of Christian blood so horrible: that Plinie the seconde, a wise gentleman, and lieutenant to the emperour, wrate vnto the emperour, giuinge vnto the Christians, a singulare testimonie of their innocencie. This epistle is to bée séene in the x. booke of Plinies epistles. By which meanes the state of Christians was some deale the more at quiet.

Yet in respecte of this persecution which was great, and lasted longe time wherin were destroied many thousand Christians, ỳ Christian religion ought not bée iudged false or worse to bée estéemed of, or that the gentile and prophane religion of the Romanes is righteous and sownd. For throughout the whole world, and in all ages the Christian religion is only true, righteous, and constant: nether hath God downe amisse, in giuinge the Ethnickes so great power against the faithfull. For by meanes therof, the Christian faith is nothinge diminished, nether by punishment, nether by sheadinge of blood: but it is rather increased in all partes of the worlde, wherfore it is not with-

God is iust and the faith true.

out cause amonge our forefathers growen into a prouerbe: the field of Christ is dungged and made frutefull with Christians innocent bloud. Wherfore let vs al likewise now be of good hope in midste of persecutions, and sheadinge of miserable, innocent, Christian blood.

Of the. 9. Tragical acte or persecution, which was vnder Antoninus Verus, with his brother Lucius, and what worthy men exhibited Apologies of the christian faith vnto the Emperours.

Chapter, vii.

THe yere of Christ, 170. and. 178. the Roman Emperours, Marcus Antoninus Verus, and his brother Lucius for none other causes then we haue aboue recited: sharply persecuted al christians, that generallye were vnder the Romane Empire. This persecution Historicians call the fourth, but I terme it the ninth. The exacte descrip-

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tion and at large therof, whoso desireth to beehold: let him reade the fourth, and fift bookes of Eusebius ecclesiasticall historie. In this persecution were slayn, not only many of the Christian Church but also the moste famous and renowmed doctours of that age, who in teaching and writting, set forth the christian relygion, enlarged it, and defended it commendinge their doctryn with their moste holly life, and bearinge wytnes therto with theyr owne blod. Among whom was Polycarpus, Discyple to the apostles, an extreme ould father, and minister of the congregatyon at Smyrna, whom they call the doctor of Asia, and father of the Christians: also the holye and paynfull Minister of christ, Pionius: both these w̄ many mo notable christians, were burnt Lykewyse ỹ moste lerned and faythfull mynysters of Christ: Iustinius a philosopher, and Iræneus Byshop of Lions in France, whose bookes in defence of the christyan fayth, agaynste all kyndes of errours and heresies: are yet extant: were slayne wyth the swoord.

Polycarp.

Pionius.

Iustinus.

Iræneus.

But chifly at Lions and Vienna in France nigh the riuer Rhodanus: was very mutch cruelty and extremitie shewen. This persecution is described by the ministers of Christe dwellynge at Vienna and Lions, in an epistle vnto ỹ brethren of the congregations of Asia and Phrygia, let him read that list herof, the foure first chapters of the firste booke of Eusebius ecclesiastical history: there among other thyngs, they declare how Photinus bishop of Lyons, a worthie man, learned, and holly, and aboue foure score and ten yæres old, and therfore fæble of body, but valiant of minde and without all feare, was brought to the place of iudgement: of whom when there was required an accoumpt of his fayth, with a wounderfull courage hée professed Christe and the Christian faith: wherfore hée was by the rashe & furious people stroken, buffeted, spurned, & without al regarde of age or calling, reprochefully abused, so ỹ he was drawen backe agayne to the prison for dead, where not longe after hée yélded vp the ghost.

Phoianus

In the same place, are singularly described ỳ cruel torments, wher with the holy men were long time tormẽted, as Maturus, Sanctus, and Blandina, a woman of singular courage & constancy in the true faith, wõ Attalus borne of a noble race, in faith more noble. All these were slayne with most cruell and continuall tormentes, bicause they would not yeld one iote from the trueth.

Maturus.
Sanctus.
Blandina.
Atalus

They write moreouer, how that the common raskall multitude in this persecution was so sauedge, cruelly pricked forth with anger and rage: ỳ they left nothyng vndone that appertayned to the most cruell and ignominious vsedge of them. For they would not permit the bodies of such as were slayne in prison, to bee honestly buried, but cast them to dogges, who if they left any thyng, that they burned and threwe the alshes into Rhodanus: these turmentours in the meane time cryyng alowd, as it is reported, behold, the Gods haue reuenged themselues on th'enemies of the Ethnicke religion, where is now their god? what maner of faith and reli-

Triumphyng of the people.

gion is this, that spoyleth them thus of their liues? Thus thei reioiced, & triumphed like conquerours ỹ had defended and confirmed their owne religion: and on th'other part, the Christians remained in great sorow, heauines, and daunger. Whoso desireth to vnderstande more of this matter, let him read it in Eusebius in the epistle aboue recited.

Moreouer, there is set downe by *Hermannus Contractus*, in his chronicles, an whole catalogue of principall blessed martirs ỹ suffred in this persecution. Wherfore, ỹ which I haue often sayd, I say againe: is there any mā so simple and deuoyd of iudgment ỹ dareth to say that the doctrine and religion of the holy Martyrs and witnesses of Christe was false, bicause God deliuered them ouer into ỹ handes of their enimies, gentils, and vnfaithful? ether ỹ their doctrine & religion was tru and righteous, bicause as apperteyninge to the body they vanquished, slewe, and oppressed the faithfull? And who is so presumptious that he will dispute with God, why hée suffreth his dearlybeloued Church to bée cast down, and troden vnder foote, with

so many afflictions, and calamities?

But in this age, & the next following God through his grace, raised euen among ỹ gentiles, worthie & renowmed men, learned, holy, & wel disposed, who offred vnto ỹ Roman emperours, to the Senate, & lieutenants: bookes written wᵭ diuine instinct, perspicuous, and wise wherin they declared the innocencie of Christians, confessing the faith of christ praising, & defendyng it, shewinge also, how falsly ỹ christians were charged wᵭ notorious crimes ỹ were layde against thē. This kinde of writyng they terme Apologies. In which apologies, thei vttred such constancie, and valientnesse of minde: ỹ thei durst also to discipher, and disproue, the errour & vanitie of ỹ Ethnick religion. I minde to set downe in this place, a catalogue and rehersal of al such as wrote Apologies, & I wil note also the time of doyng of al those things out of Eusebius, ỹ al men may perceaue how couragiously the Christian religion set foorth herself openly, and without all feare, in midst of persecutions, glisteryng therin as it were the sunne, howbeit therewhiles the vnfaythfull

persecuted the same as heresy & deceite, and washing the Christians in their owne blood.

Quadratus

In the yere of Christ 119. Quadratus a graue and holy man, preferred an Apologye or defence of the Christians vnto the Emperour Adrian. After whom, the yere of our Lord. 122. Seremus Granius, one of the nobillytie of Rome, wrote also and Apologie to the same Emperour. Likewise Aristides a famous man, made meanes vnto Adrian in the same maner. Al whose writings preuailed so much with the Emperour: that he directed his letters vnto Minutius Fundanus lieuetenant of Asia, commaundynge hym, that thence forward hee should receiue no accusations against Christians for their relygion, vnlesse they were accused of other crimes, and offences.

serenus Granius.

Aristides.

In the eccles. Hist. boke. 4. cha. 9.

Iustinus.

After ward, in the yere of our Lord 141. Iustinus a Philosopher, a man not only most renowmed at Rome, but also in other places: preferred an Apollogy for the christians, vnto Antoninus Pius ỹ Emperour. Which selfe same requeſt

almoſt

almost, Asianus Appolinaris, bysshop of Hierapolis, and Milciades who also exhibited their owne Apologies vnto Antoninus. But the Emperour Marcus Aurelius Antoninus Pius, in his letters sent to the Lieutenantes of Asia, commaunded them that they shoulde in nowise molest the Christians. The copie of this Epistle is to be found in the. 4. booke, and. 13. Chapter of the ecclesiasticall History. Besides all this, Athenagoras a Philosopher of Athens, wrote an Apology and defence of the Christians, vnto Marcus Aurelius Antonin⁹, and vnto Lucius Aurelus Commodus, whiche defence is yet extant, both in Græke and Latine. Asianus. Appolinaris. Milciades. Athenagorar.

At Rome also Appollonius a Senatour, a noble gentilman and wise, being accused of the Christian religion: wrote a worthy booke of our Religion, and of the innocency of the Christians, and reade it in Rome in the Senate. Notwithstandyng hee was condemned to dye, the yere of our Lord. 188. Apollonius.

Last of all Tertulian, about the yere of our Lord. 209. wrote a singular boke Tertulian.

in behalf of the Christians, wherin hée declareth their innocencie, and the folly of the Ethnick religion, and contrariwise the trueth and excellencie, of the Christian faith. This booke is yet remaininge in our daies.

By these and like reasons it appeareth, that our true, auntient, & vndoubted Christian faith, although ỹ worlde contemne it, raile at it, and persecute it: neuertheleſſe is the only true, and autenticke faith.

Of the. 10. Tragicall Acte or persecution, vnder Seuerus, and of the. 11. vnder Iulius Maximinus, of the. 12. vnder Traiane Decius, of the 13. vnder Valerianus, and of the 14. vnder Aurelianus the Emp.

Chapter. viii.

ABout the yere of our Lorde Jesus Christe. 204. Septimius Seuerus the Emperour, a prince of a fierce disposition, began sharpely to persecute the Christian church. And in sundry places in all prouinces of the Romane empire many

many worthie men of the faithfull, were tormented and slayn, amonge all whom, as cheif, is numbred Leonidas, father of the most renowmed doctour Origen. Whose goodes after his death were all confiscate, his wife and childrē amonge whom was Origen, brought to extreme beggerie. At Carthage, Perpetua, and Fælicitas were cast vnto wilde beastes and by them torne in pēces. And manie such like accidentes chaunced in other places.

After this, Iulius Maximinus persecuted ẏ Church of Christ. The same commaunded ẏ specially the doctours and bisshoppes of ẏ Christians should bee sought out, ẏ those w̄ their sermōs and preachings seduced the simple people, and mooued tumults in the empire: and therefore ẏ they ought to be put to death ẏ peace and quietnes might be restored in ẏ empire, & ẏ subiects quight discharged from ẏ troublesom doctrine. There were slaine in this persecution very many ministers of the congregations, among whō, as cheif ar numbred most worthy mē Pāphilus & Maximus Origen. Note.

Origen, Origen also at the same time to the farther comfort of the Church, wrote a booke of martirdome, where hée sheweth that true Christians ought openly to professe with their mouth, and expresse in their déedes, the faith which they haue receaued, and if occasion also shal serue: to bear witnesse therof with their owne blood. At the same time Helchesaites heresie. sprange vp the froward heresie of the Helchesaites, who taught that it was sufficient to retaine the true faith in a mans hart and that it skilled not if a man were in enie daunger, to denay the same with his mouth: Although this doctrine doth openly repugne against the doctrine of the Gospell and Apostles, as is to bée seene the. x. of Mathew, and. x. to the Rom. This persecution conteinued thrée whole yéere, duringe which time there was mutch precious, and innocent blood shedde.

Afterwarde, the yere of Christe 252. or accordinge to the supputation of other 254. Traianus Decius the emperour persecuted the Church yet farre more cruelly, sending a broade throughout

out all the empire most vehement, and
blodie edictes. And this is the twelueth
persecution of the Christian Church,
which distroyed manie excellent and
worthie men. For there were slayn in
this persecution Sixtus bysshop of the
Congregation at Rome, who was be-
headed, & Laurence his deacon broyled
vpon a gridiron as Prudētious writeth
by whom also is described ỹ martirdom
of blessed Hyppolitus, who was torne
in sunder by wylde horses. Babilas al-
so bysshop of Antioche was then slayn,
a very famous man, and a noble mini-
ster of Christe. This Babilas, desiered Babilas
that the chaine wherwith he was lead
vnto execution, might bée buried with
him for an ornament, and delight vnto
him. Serapion beinge first hacked with Seradion.
manie woundes and stabbed through,
at the last was cast downe headlonge
from the top of his owne house. Ma-
charius, Alexander & Epimachus: were
burnt. Manie virgins most singularly
with vertues adorned were most mi-
serably tormented and at length cruely
slayn, as Appollonia, Eugenia, Vic-

toria

toria, Theodora, Anatholia, Ruffina and manie moe. There is extant in Eusebius in the sixte boke of his ecclesiasticall history, the 13. chapter, the Epistle of Dionisius Bisshop of Alexandria writen vnto Fabianus of Antioche, wherein he reciteth the blessed Martirs which suffred martirdome in Alexandria vnder Decius. Likewise in Hermannus Contractus in his cronicles, is to be found a longe Catalogue of Martirs that in diuers places of the Roman Empire, suffred vnder Decius. In fine in this twelfe persecution vnder Decius, it is not able welnigh to be recited what plenty of precious and holy bloud of innocent Christians was shed, and many notable men besids made away.

This cruell persecution was scarce fully finished: whē immediatly ỹ. 13. began about ỹ yere of Christ. 260. at commaundement of the Emperour Valerianus. In whiche persecution were beheaded two of the chief doctours of the Christian church, in Italye, Cornelius bishop of Rome, & in Affrica, Cyprian bysbop of Carthage. There be also manye

mye moe numbred in the cronicles, that at the same time receaued the crown of martirdom. At whiche time, the moste cruel punishment of flawing was commonly vsed against christians, to proue if by that meanes they would bée reduced from the christian to ỹ Ethnick beléefe: but it was in vaine.

Martirs prouoked with pleasure to reuolt.

I cannot in this place passe ouer, but I must make some bréef rehersal of such thinges as are written of these persecutions vnder Decius, and Valerius, by Saint Ierome in the lyfe of Paule the firste Eremite, who reporteth that the persecutors studied not onely to defile the innocencie of the christians through dread, & practice of such punishmẽts and torturs as ỹ lyke had not bin heard before: but also by prouocation of lust and plesure. For when they could not ouerthrow them wỏ torments, they tempted them wỏ pleasures, to cause them to fall, offring vnto them bewtifull wemen ỹ should allure them to lechery: In which place he sheweth of a certen martir that bit of his toung betwene his teth, & spet it in his fine mĩks face, ỹ he might be so

delinered

delivered from her. At the same time Paule the Eremit fled into the wildernesse and liued a solitary life in a certen den, vnto whom bæfore hée died came Saynct Antonie. And these twayne were the first beginners of Eremites life, that is to say, of those that lead ther liues in wilde and desert places, as though it were out of the worlde, a life full of hardnes and shapnes, labo'ringe with their handes, and vsinge great abstinencie. Saint Ierome writeth that Antony died the yére of Christe. 661. and in the. cv. yeere of his owne age.

Origin all of Monkes Friers, and heremites.

And out of this fountaine in processe of time, sprange Monkerie, which the holy Church of Christe knew not at all when it was most excellent, and pure. Béesides that this life hath no warrant nor commaundement from the worde of God, and is nothinge else but an invention and deuise of men that were a fraide.

And like as in those former persecutiõs, they indeuored to pluck the christians from the trueth, through alurementes of pleasure: so likewise in our

age

age many are carried awaye from the true faith and confession thereof, and after knowledge of the trueth they are wrapped in errours through pleasures honours, glory, ritches, preferrmentes, gret offices, fat benefices as they terme them, or great reuenewes of ỹ church.

The yeare of our Lorde Christ. 273. Valerius Aurelianus obtayned the Empire, whom Historicians make the Aucthour of ỹ. ix. persecution, which according vnto our accoumpt is the. 14. This Aurelianus at first beginnyng of his raigne, was gentle and friendly towards Christiãs, but towards th'ende he changed his conditions: and through perswasion of naughty persons, suffred himself to be abused, fully determinyng with him selfe to persecute the Church of Christ. Eusebius testifieth in the 7. boke, and. 26. Chapter, of his ecclesiasticall history, vnto whom also Orosius agréeth, that he rather intended to execute this persecution, then fully accomplished the same. Yowbeit the Church at that time was in great perill & heauenesse, but when contrary vnto expecta-

tion the Emperour was taken away: the persecution ceased, and became nothinge.

Of the greeuous woful and long tragicall Acte or persecution, being in number the. 15. vnder the Emperours Diocleeian and Maximian, wherein innumerable Christians were martired and slayne.

Chapter. ix.

Eusebius bishop of Cæsarea.

NOne hath written more dillygently of the persecution of the Emperours Iouius Diocleeian, and Herculius Maximian then Eusebius in the laste booke of his ecclesiasticall history. For he lyued at that time, & behelde the doyng of many things whereof he writeth. Wherefore the full and true discourse of these matters muste be borrowed of him, which although it be terrible: yet is it therewithall pleasant, & profitable to be read. As for me I mean but breifly to touch ỹ chiefest poyntes.

The Christian Churche enioyed peace

peace and tranquillitye a fewe yéeres, from the raigne of Aurelian, vnto the xix. yéere of the raigne of Dioclecian and Maximian, about the space of .28. yéeres. For the Christians had commonly their Churches, and godly congregations and métinges together, professing and exercising their religion openly without any feare: wherein also they had the assistance of lieutenants of prouinces euery where, vnto whom the Christian Religion was knowne; and many of great power in the Emperours Court, as namely Dortheus and Gorgonius, who being Christians: aided and defended them of their owne religion. The Christians also in the begining of this peace and quietnes agreed very well together, were feruent in ỹ worshipping of God, and of holy conuersation, and therefore the number of the faithful increased very much, so that it was néedefull to enlarge their Churches, and places of common prayer.

But in processe of time, that feruent loue of Religion began to ware colde, and ther arose dissentions & contentions, chiefly

Abuse of peace.

cheifly amonge bisshops and doctours, who beinge addicted to strife & vnquietnesse: fell sore at debate amonge themselues, handlynge their controuersies, whereby the people were nothing edefied: wherfore, the Lorde taking away his hand from his people: suffred ỹ faithlesse Gentiles to lay their handes vpon his Churche, to scoure away the ruste which daily increased more and more. And this is the .xv. persecution of the Church which Orosius calleth ỹ tenth.

At the beginning of this persecution the Lord dealt verie gently, not giuyng the reigne and bridle immediatly to the persecution, and suffringe the Churches to be destroyd: but the onset of the persecution was begun by the souldiours. And doubtles vnto this purpose appertaineth that which is written by Otho Frisingensis in the .3. book and .45. chapter, speakinge of bleassed Mauritius. Who marchyng forward into Germanie, vnder Maximian with his legion of men which were all Christians, goinge against the Bacharides, whome Eutropius termeth Bongarides, a troublesome

Mauritius.

blesome and seditious kinde of people, to bring them to dutie and quietnesse: & when the armie had passed the Alpes, and was arriued into the country of the Veragri, whiche at this day they cal the lower, Vallesia: there Maximian commaunded his souldiours to sacrifice to the Gods, that they might obtaine good fortune, and victorie against their enemies. Then Mauritius answered, that hee would not so doe, nor the residew of Christians that were vnder him, franckly professinge himself & his company to be Christians, for whom it was not lawful to do sacrifice to ỹ gods. Wherefore, they were first craftely deuided, and some sent to Solodorū, Bonna, Colen, Santum, and abroad vnto other places for defence sake dispersed. Last of all, the greater part of the legion whiche remayned with Mauritius neare vnto Octodorum, whiche is at this day called Martenacum, and Agaunum, whiche is nowe called by the name of S. Maurice: whichwas slain by ỹ heathen souldiours. S. Ierome reporteth, that the expedition against the Ba-

gaudæ, was in the yeere of Christe, 290.

Fœlix and Regula.

I cannot, nor I ought not in this place let passe to make mencion of Fœlix and Regula being Germans, who were also of Mauricius companie: both these & diuers other moe, whose seruice it pleased God that he woulde vse to preache Christ to the Gentiles: by slight escaped from the slaughter at Octodorum, and first they came to Glarona, and so along the Lake were brought vnto the most auncient citie of Zuirick, in which at ỹ time ỹ Ethnick idolatry flourished, wher they preached simply the Christian relygion, and as wee haue shewed in the beginning of this booke, purely & faithfully without any aditions of man. The same they approued valientlye, and at length confirmed w̄ their bloud. For after manie, and diuerse torments they were slayn with the sworde by Decius the Romane lieutenant that dwelte in the castle of zuirick. And these most holly Germans, haue left vnto vs the most holly and precious treasure of the Gospell, and Christian

fayth. These our Apostles, or rather teachers, sent vnto vs from heauen, are farre more auncient then ỹ counsailes. These liued and taught, and are blessedly departed this life, before the Papisticall Churche was establyshed in forme and manner as it is: for at theyr time there was not that Papacie which afterwarde ensued: there were then no Images in Churches, there was no sacryfice of Mas, no inuocatiõ of saints, no Munks, no institutiõs or foũdations of Abbeies, for they lyued in those yeres after Christe whiche wée haue before noted, so that the Christyan fayth hath contynued amongst vs, and also the auntient Congregation of Zũirick aboue .1270. yeares, whiche I praye God alwayes with his grace to preserue.

But when this losse whiche the Churhe had sustayned, and this token of the wrath of God against his people had moued but fewe in the Churche to repentaunce, the more parte remaynynge careless and impenitent, and alwayes procédynge farther in theyr

vnthankefulnesse: God also increased the correction, suffryng the Churche to bée oppressed with a moste sharpe persecution. For in the .xix. yéere of Dioclecian, which was the .306. after the birth of Christe, in the month of March & euen on Easter day, were published euery where edictes from ỹ emperours againste the Christians, wherin was charge giuen, that Churches and Oratories of the Christians shoulde bée plucked downe to the grownd, the Bibles and all bookes of holly scripture burned, and whosoeuer of the Christians hée were that were in any honour office, and dignite should bée disgraded and made infamous, with many other commaundmentes of that sorte.

Edictes against christians.

Shortly after, it was commaunded by another edict from the emperours, that in euery place the bysshops and ministers of the Church, should bée apprehended and constrained to do sacrifice to the Gods, & if anie spake against it: they should be enforced therto, or slaine. Yéerevpon ensued a miserable and cruell slaughter. For the christian

bishops

byshops, doctours, and ministers of the Churches, were thicke and threefolde led and drawn to the temples of Idols to do sacrifice: and manie times those that lead them moued with certein compassion: exhorted them whom they lead, to holde their peace, and if they woulde but dissemble as though they dyd sacrifice: they woulde then lette them departe. But they declared with a loude voyce, that they neither had Sacrificed, neither woulde Sacrifice, but that they were the seruantes and ministers of Christe, wherfore vnaccustomed and new tormentes, and diuerse tortures and punishments were laid vpon the Christians, in execution wherof: the tormenters and officers were more wery in applyng, then the Christians in suffringe them. For they through thee goodnes of God, continued constant in the Christian faith vnto death: notwithstandinge certen, through feare and greatnes of paine and torment: renounced their faith, to the wounderfull sorowe and greif all the godlie.

At

Done at Nicodemus.

At Nicomedia in Bythynia, when the emperours commaundement and proclamation was openly set abroade and both emperours at that present soiurned at Nicomedia, a certen noble citizen and of great dignitie in that city rent downe the emperours edict and tore it all to péeces, wherfore with out delaye hée was brought vnto the emperours. Who after that hée had confessed that hée was a Christian, and that whiche hée had done hée did it on a feruent zeale: hée was deliuered vnto the hangemen and Turmagantes, who tormented him with sundrie torments vntill hée died. But amonge the outragious tormentes wherewith they martyred him, there neuer appéered any one sygne of sorrowe in his countenaunce.

At the same tyme were tormented and slayne the chéefe Prynces and nobles of the Emperours householde, amonge whom Peter after sundrie vexations and tortures, was layde vpon a Gridyron, and roasted, with this moste cruell kynde of deathe, endynge his

his lyfe. Lykewyse Dorotheus, and Gorgonius, Gentilmen of the Emperours Chamber, after the bitter taste of sundrie tormentes: were laste of all hanged.

Anthimus also bysshop of Nicomedia was at that time slayne with the sword and with him a great numbre of cityzens, as shéepe followyngetheir sheapheard through tormentes and death, with a most constant faith.

In Nicomedia at that time, there arose a great fire suddeinly within the kinges palace, as who should say that God ment to punishe the extreame crueltie of the emperours and the heathen people which had burned, and broiled so manie innocent, and godlie men. But the same chaunced which befell at Rome in the time of Nero, for like as hée imputed the cause of burninge the citie vnto the giltlesse Christians, beeinge cause therof himselfe: so these emperours published new commaundementes, wherby they strayghtly charged, ẏ the Christians should bée extinguished wͤ fier, & sword in euery place.

Nicomedia the Emperours Pallace burned.

In

Perſecuti-on in ſiria.

In Syria likewiſe, the faithfull Doc-tours, noble and vnnoble, men and wo-men, younge and ould, were drawen by heapes into priſon, in ſo much that the priſons and common places of the citie were full of priſoners, and but few men there were that walked abroade, the place reſemblyng the ſhew of a fo-lorne wilderneſſe. Wherof when the Emperours were aduertiſed: they willed that ſuche as would do ſacrifice to the gods ſhould bée releaſed, the reſi-dew that continued in the chriſtian bé-léefe, ſhould bée put to death with moſte cruell kindes of tormentes.

In Tyrus.

The people of Tyrus alſo, in the land of Paleſtine, whole flockes as it were of men and women, in places of com-mon reſorte for ſhewes, were thrown vnto wylde beaſtes, and when the wild beaſtes were more gentyl towards the Chriſtians then the men, neither forced vpon them to teare them, yea, rather teare their kéepers and maiſters that egged them to others: notwithſtanding theſe faithleſſe tyrants crueller then all beaſtes, ranne vpon the miſerable chriſ-

tians,

tians, woundyng them, stabbyng them and cruelly without all pittie murtheryng them.

A straynge kynde of cruelty also the vngodly in Egipt, and Thebais, practized against the faithfull, wher with they slew infinite numbers of them. They vsed in certayne places to bend downe two Trées, and to bynde the faithfull vnto eche trée by the legge, then to let them rise agayne, and so tearyng the men in péeces. And Vspurgensis reporteth, how at the same time, in one monethes space were seuentéene thousand men martyred, and slayne. In Egipt.

Eusebius in the. 9. and. 10. Chapters of the, 8. booke, describeth the straunge torments and punishments of many christians which he himselfe dyd beholde amonge whom he mentioneth one Phileas a worthy man, who was a Martir himselfe, and had written of Martirs. Phileas.

There was also in Phrigia a certen famous Citie, wherein all the people, highest and lowest, young and old, professed the Christian faith. The same Citie the Emperours army beseidged round A wofull deede.

round about, and set it on fire, burninge therin all that euer was, as well men as goodes, that there was not one that escaped Besides there are many other cruell tortures, and punishmentes recited in ỹ same boke of Eusebius, wherby infinit multitudes of christians wer executed to death, & made away in Arabia Cappadocia, Mesopotamia, Alexādria Antioche, and lykewise in Pontus.

But after that these bloudthirstie dogges, Dioclecianus, and Maximian? departed from the empire, there succeeded in their place other tyrantes, maxentius sunne to Maximian, & Galerius Maximinus who persecuted the church nolesse cruelly then they? predicessours did, neither made they any ende, or moderation, or measure of punishing, slaynge or sheadinge of blood. At Alexandria, a noble & honest virgin. Dorothe, was by Maximinus spoyled of all her goods & with other virgines also whiche would not consent to his filthie lust: tormented, and slayne. At Rome, Sophronia wife to the gouerner of the cittie chose rather to die with her owne hand then

Dorothea,

Sophronia,

then to bée defiled by a beastly tirant.

By this Tyrant very many christians were driuen into eryle, punished, and slayne as Eusebius copiously declareth in thenœinth and last boke of his storie. Howbeit the moste famous amongst them all are thrée ministers of Christe, and his Churche: Syluanus of Tyre, Peter of Alexandria, and Luciã of Antioche, who had traueiled very mutch in the scriptures, as S. Ierom reporteth. These worthie men, not only by their teachinge and writinge: but also by their bloud and death haue borne testimony to ỹ christian faith, and haue cleaued vnto christ constantly to death.

siluanus.
petrus.
Lucianus.

This cruell and rare kinde of persecution, continued from the yeere of Christe .306 vnto the yere .320. that is to say about .xv. yéere in the whole. For in the yeere of Christe. 321. Constantinus the emperour in the. x. yéere of his reigne, gaue peace and rest to the miserable, torne, and almost oppressed Church: & indéede, from the time that Christe suffred his passion vnto that present: there was no persecution more

cruell

cruell, or that continued longer then this, wherin notwithstandinge the Church through faith preuailed, ouerthrew, and caste downe al false religion and Idolatrie.

Christian Relygion.

But that I may returne vnto the accustomed talke whiche I haue vsed before this, in the discourse of most persecutions, is there anie man I beeseech you, which dareth aboutch that the Ethnick religion of the Romanes, was therefore iust and true, bycause the Romane emperours defended and enlarged the same, castinge downe, and defilinge the faith of the Christians with their owne blood most cruelly, & bicause thei obtained prosperus successe against the Christians, the Christiās the meanseason tastinge none other but the crosse afflictions, miseries, and most cruell death? And who is hee now, that will dispute with God, why hee suffred such naughtie knaues, and wicked varlets with so many and diuerse kyndes of calamities, molest and trouble such men as were dearelybeloued vnto him? Who will demaunde whether hee did well

well or ill, since God doth no vniuste thing? But hee proueth his seruantes with the crosse and afflictions, like as Gold and Siluer are by workmen tried in the fier. This the faithfull know very well, and therfore if our wretched and impatient fleash do moue any contrary thoughtes (as it often chanceth:) immediatly they suppresse them. And Saint Peter saith: humble your selues vnto the mightie hand of god, and hee will exalt you when hee seeth his time and cast all your cares vpon him for it is hee that is carefull for you. 2. Pet. 4.

¶ Of the .16. Tragicall Acte or persecution, vnder Iulian the Emperour, & of the 17. vnder the Emperour Valens, also of the .18. vnder Genserick and Hunerick, Kinges of the Vandales.

Chapter .x.

FRom the tenth yeere of the reigne of Constantinus Magnus, the church of Christe enioyed peace and tranquillity, when as within xxi. yeeres (for so many

yéeres are accoumpted from the tenth yéere of Constantine vnto the .31. which was the last yere of his reigne) it encreased more then at any other time since the natiuitie of Chriſte.

Abuſe of peace.

But not longe after the death of Constantine, the learned teachers, and ministers of the Churches, vnthankfully abused their peace, minglynge many contentions, and cauilles with ỹ ſimple doctrine of their religion, and match disagréeinge, and contendinge amonge themselues: they drew the ſimple people from the vnitie of the Church into ſundry ſectes, and pluckyng them from the purenelle and plainelle of the true faith, with their doubtfull doctrine: they filled their heades with ſundrie altercatiõs. At which time ſprange vp the blaſphemous doctrine of Arrius, who affirmed that our Lorde Jeſus Chriſte the ſunne of God was not of one eſſency or béeinge with the father, nether very, and eternall God. With this poyſon at that time, Conſtantius one of Conſtantinus ſunnes, was infected, for Conſtantinus left behind him thrée ſunnes, betweén whom he deuided the empire: Conſtan-

Arrius hereſye.

tinus the second: Constantius, & Constās
This Constantius was offended wᵗ the
true & faithfull ministers of ỹ Churches
which withstood the doctrine of Arrius,
and sent them into exile. But he persecu
ted most vehemētly Blessed Athanasius Athanasius.
and with him many mo, wherof some he
threw into most strait prisons, grieuous
ly afflicting the faithful, as is declared at
large in the ecclesiasticall history. This
persecution beegan aboute the yére of
Christ: 343. but bicause valens ỹ empe-
rour, who was also difiled wᵗ the heresie
of Arrius renued this persecution: wée
will attribute them both to the Arrians
comprehendinge them vnder the name
of Valens persecution.

God chastised his Church for contē-
tions, falling out, disagréements, & scis-
mes, not only in this Artian persecuti-
on, but also in an Ethnick the like wher
of it suffred many before the reigne of
Constantinus, as wée haue hether to de-
clared. For the emperour Iulian oppo-
sed himself sharply against the Church
of Christe, laboring to bring it back vn-
to the auntient superstitions of the gen-
tiles, about the yére of Christ 366.

Iulians re-
uoltyng.

This Iulian was at the first a Chri-
stian, and a reader in the holy Catholick
Church, but when he had falne into ac-
quaintance and frindship with certayne
Philosophers, and chiefly with Liba-
nius the Sophist: he began by litle and
litle to fall from the Christian faith, and
at last receiued the relygion of the Gen-
tiles againe, wherin he became so blind
and hard harted: that he washed awaye
the Baptisme of Christ: yea he was so
farre possessed by the Diuell, that he v-
sed very much Magicall arts, applying
his whole studye vnto sutch thinges as
were plesant, & exceptable to the diuell.
But after that he came to the empire,
hauing obtained a great victorie against
the Almaynes nigh to the citie Straus-
brough of whom he slew. xxx. M: with
all his power hée bent him selfe against
the christian religion. The temples of
Idoles which Constantinus had shutte
vp, and in which vpon paine of death he
cõmanded that none should do sacrifice:
Iulian set them open agayne, and sacri-
ficed in them vnto Idols, and gaue all
men leaue to sacrifice. So ỳ the Gen-

tile

Gentile religion and Idolatrie verie mutch increased vnder him: and sutch as in the time of Constantinus had hid theimselues, hopyng that shortly there would come some change: brake then abroade into light, and violently assaulted the Christians. The emperour himselfe, spoyled the Churches, and the ministers of the Churches, of all their priuiledges, immunities, libertics, and dignities, which Constantinus had giuen them. Hee forbid also the Christiās all schooles, that they should not learne poetrie, oratorie, nor philosophie: meaninge therby to make them vnlearned, that they should not bee able to confute the Ethnick relygion, out of the booke of Ethnick writers. Himself also wroat certen bookes against the Christian religion, wherto verie well answered. S. Syrillus, bysshop of Alexandria. Gentilisme encreased.

Moreouer, he termed Christians disdaynfully Galileans, and Christ himself the Galilean. He dyd not only confiscate the goods of the Church: but also layde great tributes, and exactions vpon the christians: there withall also mockyng, Christians termed Galileans.

and flouting them saying, that they
God, ý is to say our Lord Jesus Christ
forbid them to heape vp treasure, com-
maundyng them that whoso toke from
them their coate: they should giue hym
their cloak also. So ý he both spoyled, &
flouted the Christians, and whatsoeuer
trouble or reproche hee put them vnto
be sayd how they ought to beare it wyl-
lyngly and patiently, for so their Christ
taught them to doe.

The Ro-
mane En-
signe chan-
ged.

And lyke as Constantinus the great,
toke away the Images of the Gentile
Gods out of the Romane ensigne or
standard, placynge in the stead of them
a white crosse: so contrarywise Iulianus
restored the Images of Iupiter, Mercu-
rie, and Mars, that the Christians wor-
shipping th'ensigne, and bowing them
selues before it, shoulde seeme to wor-
ship the Gods. Likewise all that were
appoynted to warfarre, and receiued
their native or rewarde, must caste a
grayne of frankincense into the fire vp-
pon the Aulter, and so worshippe the
Gods.

A francke
confession.

This thing troubled hym very much

For

For when certen Christian souldiours had vnaduisedly done the same, & wayeng the matter more dyligently, perceued what they had done: of their owne motion they came vnto the Emperour, and casting away their donatiue in his presence, cryed aloude saying that they were Christians, and woulde continew in the Christian fayth, that whiche they had done they dyd it vnaduisedlye, wherein they had greéuouslye offended, wherefore they presented there theyr bodies vnto hym that they might suffer for that, wherein their handes had offended. Then the Emperour commaunded that they shoulde all bée lead away to execution, & bée beheaded. But when they were gone out of his presence: he chaunged his minde, & pardoned their liues: notwithstãding he made a law, ý thencefoorth no christian should bée admitted to warfare, or into ý Emperours court, or vnto any běch of iudgment, or any other kind of preferment.

In every place also of the Roman empire, Christians were reprochefullye dealte withall, pitifullye tormented

and slaine, amongst whom is remẽbred an antient man, and a notable minister of Christ, Marcus bysshop of Arethusa. The same in former, and more happie times, had destroied ỹ temple of ỹ gods at Arethusa, by reason whereof Iulian hated him, persuading wͦ the citizens ỹ they should constrain him to build vp the temple againe, which bẽing impossible for him to do: they required that at the least wise he would contribute sumwhat to the charges. But when he had answered that hée would not giue them the valew of one farthinge: hée was by them most miserably, and cruelly, and to their great shame tormented, and put to death.

Although he were very ritche,

Likewise renowmed men, and worthie ministers of Christe were martyred, as Gregorie of Alexandria, Eusebius, Nectarius, Zenon, Basilius Ancyranus, and Cyrillus Deacon of ỹ church of Ierusalem. At Heliopolis manie vertuous virgins were brought naked into the Theater, and afterwarde their bellies cut vp and stuffed full of oates and barly, and cast to swine to bée torne.

In

In Meroe a citie of Phrygia, three honest citizens, Macedonius, Theodulus, & Tacianus, when as the day before, the cheif officer of the citie had set open a temple of Idols, whiche had vntyll that time bin shutte vp, to th'eintent there should now be sacrifice done in it, in the night entring into it they plucked down the Idoles, and brake them. But when this iudge and chief officer Amatius began to haue tormented sundry Christians whereby hée might come to knowledge who had broken the Idols: these thrée comming vnto the iudge, desired him not to torment any man for breakyng the Idols, for they were the doers of it. Wherefore they were taken and rosted a great while, & at length burnt. In the same persecution Artemius lieutenant of egipt, bicause he cõstantly professed ỹ faith of Christ: was spoyled of al his goods, & in the end lost his head: ỹ like wherof many good, and honest men suffred. whoso desireth a more large description of these things: let him read ỹ 6. booke of ỹ Tripartite history, also the historyes of Ruffi. Theodo. and Sozo.

Iulian sendeth the Iewes build the Temple at Ierusalem.

Moreouer, Iulianus to ỹ intẽt he might molest the Christans, whom hée could not compell to the Gentiles religion: he gaue licence to the miserable Iewes, to returne to Ierusalem, there to assemble themselues togither and to build a temple, and to frequent their sacrifice, promisinge vnto them his assistance for the better accomplishinge the same. But after that a great multitude of them was gathered togither out of al nations and had prepared stuf for their present busines, erected scaffoldes to worck vpõ and partly had digged their foundations and partly layd them, being busie about their buildinge: béeholde, a great earthquake shoke the foundations, and cast them downe: there flamed also an horrible fier out of the verie foundations, and a strange and terrible tempest ouer threwe the scaffoldes, shakinge downe what euer they had builded, and slew a great multitude of the Iewes. There was also a terrible boule of fier tũbling there about all the day longe, whiche hindred and indamaged them verye mutch: and wheras béefore the Iewes,

and

and Gentiles triumphed, insulted ouer, and threatned the Christians, Cyrillus bishop of Ierusalem, wᵗ great grauity & constancie forewarned them out of Daniell the prophet and the Gospell, that it was not possible ỹ they should sacrifice héere, or else build vp ỹ Iewish temple. So ỹ they, which before this dispersion or scattryng, had in derision ỹ minister of christe: after so great miracles of god were altogether quailed & discouraged.

Dan. 9. Mat. 24. Luk. 21.

But after ỹ Iulian was slayn in battel agaynst the Persians, which was in the yére of christ. 367. there was quietnes agayne restored to ỹ Christians, which notwithstãding cõtinued not long. For Valens, wᵗ his brother Valentinian, obtaining th'empire: was seduced by the Arrians: & although his brother Valẽtinian were sound in the Christian faith, yet hé neuertheless about the yére of christe. 371. began to persecute the godly christians, intending to bring them to ỹ Arrian heresy. But ỹ church constantly withstode him, wherfore the faithfull and Catholicke bishops, were by him sent into banishment, and many of thẽ tormented and finally slayne.

Since therfore at that time, there reigned such tirranny in euery place, and ỹ ministers of the churches & other faithfull men, were nowher in saftye, but were commonly reprochefully intreted spoyled, plucked out of their houses and slayne: at length the Church decréd to send some notable embassedge vnto the Emperour, complaynyng of their iniuries, and requiryng his maiesties clemency, helpe, and protection. To which purpose were sent .80. of the chiefest, ỹ their countinaunce, and credit might be the greater. Who when they were com to Nicomedia to the Emperour, & had exhibited their supplication: the Emperour was greuously moued against thē yet dissemblyng his anger, charged priuely Modestus one of his seruants that he should destroy al those bychops. But because hée doubted, lest if they shoulde be openly executed, the people might chance to raise a tumult: they were all imbarked in a Ship, as yf they shoulde be sent into banishment. And when the Ship was come into the midest of the déepe sea: the mariners setting it on fier

them

thẽselues escaped away in boates thus in one Ship were. 80. holy seruants of God consumed with fire. Which most cruell tragedie and impious fact, stroak the Church of God into most greuous, sorowe and heauinesse.

80. Legats miserably burnt.

But who so is delighted to vnderstand the most fierce Barbarousnes, and most outragious tragedies, & heinous murthers, which haue bin cõmitted against the holy faithfull of Christ: let him read the. 7. booke of the Tripartite history, and the fourth of Socrates, and Theodoretus, where these thinges are set forth at large. I omitte in this place to set out the persecution of Athanaricus king of the Gothes, whome others call Athalaricus. Hée persecuted the Christians about the yéere of Christe, 373. whereof some he slewe, some hée banished. But because some report, that they whiche suffred these thinges were Arrians: therefore I thought it not conuenient to recken this among the persecutions of the holye Catholick Churche.

Athanaricus king of the Gothes.

Howbeit after that the Vandales had gotten

pos-

possessed Affrica driuyng the Romans thence, about the yéere of Christ. 443. being then peace throughout all the empyre: Genserick King of Vandales and Lord of Affrica, being infected with the Arrian heresie, as were Constantinus, and Valens the Emperours, intended to enforce the christians to the Arrian heresie, wherupon there began a bloudy, and butcherly slaughter. For he shut vp the Churches of the faithful, and spoiled the Ministers, whereof many hée killed with hunger, and to be short: he left nothing vndone whatsoeuer before him Dioclecian, and Maximian the most cruell tyrants, had practized against ẏ faithfull. Whom notwithstanding hée could not enforce to reuoult, for all their most greuous, and cruell punishments.

Genserick King of the vandals.

After Genserick, there succéeded him both in his kingdome and tyrrannie, his sunne Honorius, in the yéere of Christe, 476. who persecuted also the Christians most cruelly for the profession of the trew faith. The whole storie of this persecution is described by Victor bysshop of vtica, which liued in those

bloody

blody times. After Honoricus, there succeded in the kingdome Gundamundus, in the yeare of Christe, 484. who likewise as his predicessours did: persecuted the Christians. The like afterward also did Trasimundus the yeare of Christe. 503. by whom were at one time. 220. bysshoppes banished into Sardinia: but Hildericus sunne to Trasimundus, recallinge them home again out of exile, restored them to their churches in the yeare of Christe. 523. This Hildericus was a good prince, & sound in the Christian religion, but in ỹ yeare of Christe. 530. he was by Gilimer take by a trayn and cast into prison, and reprochefully sled. Howbeit Gilimer enioyed the crowne not longe, but was by Bellisarius (as Procopius reporteth) about the yeare of Christe. 535. vanquished and slain, with whom the kingdome of Vandales also toke his ende. This persecution vnder the Vandales continued in Affrica about foure score yeares.

To whome Fulgentius wroat.

Of

Of the 19. Tragical acte or persecution which was the longest, and most greeuous of all other vnder Machomet, which the Sarracens and Turkes haue mantayned agaynst the Churche of Christe.

Chapter. xi.

By meanes of these persecutions, which wée haue heatherto declared which are to bée accoumpted as certen Chastisement, and corrections of God, few in the Church were brought to any repentance or amendment, but many became rather the worse: for sundry heresies and schismes, as namely of the Macedonians, Nestorians, Pelagians with diuerse other arose, increasinge more and more, the recitall whereof were now to tedious: by occasion wher of gréeuous contentions, troubles, and disagrément fell out not only amongst the learned: but also amongst the common people and the vnlearned sort, giuinge occasion of great and outragious diuisions in religion ouer all the East.

East. Beesides, in the west the bysshop of Rome wickedly aduaunced himselfe and his Church aboue al Churches and ministers of Churches throughout all Christianitie, and that expressly against the holy doctrine of the Gospell, and the writinges of Gregory the pope. Wherfore while matters continued in this state, God suffred his Churche to bee touched with most sharpe troubles, and oppressed with greeuous persecutions.

The beginning of the false prophet Machomet.

For in the yeere of Christe. 613. was first knowne, and became famous in Arabia the wicked hypocrite, and most craftie verlet Machomet, whom some terme Muhammat: thesame from his youth vpward was a merchant, but afterward hee boasted that he was a prophet sent from God. There had ioyned themselues vnto him certen wicked and stubberne Iewes, and also one Sergius a munke, an apostata and an heretick: bi whose aduice and ayd, he deuised a new lawe, which hee called Alcoranus, for this word Alcoran signifieth a mingle-mangle of lawes. In whiche hee erred

Alcoran what it signifieth.

directly

directly from the scriptures of both testamentes, wherin are set downe the true lawes prescribed by God, beside whom wee haue no neede of anye other booke of lawes: howbeit Machomet hath set forth a new and peculiar lawe to his Sarracens, Turkes, and all that shall hereafter beleeue in him, which law of his, is in very deede a miserable feined deuise, impure, false, and full of filthy fables, that it was great meruell how wise men could giue credite to such absurde, and doubtfull trifles. Howbeit therin appeareth the dreadfull wrath of God against al such as ar not contented wt the doctrine of Christ, & theholy scriptures: for it followeth deseruedly, that al y are not contented wt the truth to beleeue it, afterward they giue credit vnto lies, & ar shamefully deceued, & seduced.

Iohn .9.
2. Thes. 21.

The whole summe of the turkishe religion.

In this his law, Machomet the diuellish and false prophet, hath instituted, and diuised a new religion, altogither repugnant to the faith of Christ. Ye acknowledgeth y ther is one God maker of heauen and earth whom onlie we must adore and call vpon, and that wee must not worship or honour any other

God.

Gods, Idols, or Images, whiche the Sarracens and Turkes doo hate exceedingly. But hée doth not acknowledge according to the effect of the holly scriptures, the diffrence of the persons in one and indiuisible substance of Godhede, the Father, the Sunne and the Hollye ghost, but hée impugneth, and raileth at the blessed Trinitie. Likewise, hée confesseth that Christ was a great prophet borne of the holy and vndefiled virgin, who was taken also vp into heauen, but as for that poynct which is peculiar to the true and liuelye faith: hée doth not confesse that Jesus Christe is the euerlastinge sunne of God, very God and man, the only mediatour of God and men who being crucified & slayne for our sake, arose again from ẏ dead, & sitteth on ẏ right hand of god, being of one power wᵭ the father in heauen. These things he blasphemeth and impugneth deneing ẏ christ was crucified wherefore he teacheth also erroniously touching remission of sins, which onli we obtaine by faith in christ which was crucified, yehe is altogether ignorãt of faith & Christe. Remission of sinnes.

Faith and iustification

iustification by faith in Christ, deuising sundrie worshippinges and meanes to attayne saluation, namely by fastinge prayinge, giuinge of almes, sustainynge many & great labours, suffring mutch trouble, valientlye fightinge for the Machometan religion, and dyinge in batteill. Hée is also of opinion that a man may fulfill the law, and demerite saluation by his owne workes: hée hath his Monkes & Priestes, in whose merites hée reposeth the hope of his saluation. Hée confesseth the resurrection of the bodie, but hée speaketh altogether carnally and impurely of felicitie, as though in Paradise wée shoulde enioye bodely pleasures, meat, drincke, beutie of the body, as if it were in the blessed Ilands called Beatorum insulæ, or elle in a certein Vtopia.

Workes.

Eternall lyfe.

Congregations, rites, and Sacramentes.

Hée despiseth the Euangelicall and apostolicall doctrine, as hée doth also our holly assembles and congregations, cõmaundynge all that beléeue in him to bee circumcised after the Iewish maner, nothyng regarding our Baptisme: hée raueth and rayleth at the sacrament of the

of the body and blond of Christ, and al ỹ
fourme and order of the Lordes supper
which was instituted and appointed by
Christe: hée contemneth all christian ỹ
ledges, and hath instituted peculiar con-
gregations, temples, rightes, and cere-
monies: hée commandeth the first day of
the wéeke, which we cal Friday, to bée
kept holiday: he apointed fasting daies & Holydayes.
purging with water: hée commaunded
them to pray fiue times in a day: he for- Prayers
bid to pray vnto saincts & creatures, but
vnto God only, which is trueth in déed:
but hée teacheth to pray vnto others be-
side Christe. Such praiers are not ac-
ceptable vnto God, bicause they are not
made through Christe, through whom
wée pray vnto God our father in hea- 1. Iohn. 2.
uen, wherat hée mocketh. But S. John
saith: Who so hath not the Sun, hath Matrymo-
not the Father: Hée altogether proph- ny, and de-
neth holly matrimonie: for vnto men uorcement.
hée giueth licence to marie as many wi-
ues as they liste, and that which is inin-
rious and dishonest, to forsake them w̄-
out cause at their pleasure, and discretiō.
Hée forbiddeth them after the Iewish

maner to eate swynes fleash, hée debarreth them also from wine, howbeit the richer sort haue deuised certen costlye kinds of drinks, wherby they becõe no lesse drunk then w̃ wine. And this is ẏ doctrine of ẏ diuell, wherof Paul intreateth in the first of Timothy, the. 4. chapter. And what soeuer I haue sayd of the Machometan faith: the same ar al to be vnderstood of the Turkishe religion or superstition, which at this day is vsuall among the Turkes. And as for these thinges, I haue reported them verye brieflye, that those that knowe not the Turkish religion: may haue a briefe extract, not of the whole relygion: but of the chiefest poynts, and opinions therof.

The wrath of God.

Now through indifferent view of these things which we haue recited: who doth not vnderstande that through the moste grieuous yet most iuste wrath of God, the world is by him most sharply punished, since ẏ he hath suffred so absurde, filthy, & wicked relygion to take place: and here withall, let vs also beholde and weigh, what a cruell and continuall persecution which indureth also to this day,

this

this impious and Machometan faith hath raised against the holly Church of Christe, and the true faith.

What the Sarracens were.

Machomet that false prophet and murdrous seductour of the worlde, had persuaded his Sarracens, that they are the true childzen & heiers of sarra wife to Abraham, and that in respect therof: belonged vnto them all the promises made vnto Abraham, namely that his seede should rule all the world, and therfore hee exhorted the Sarracens that taking weapon in hand, they should valyently assay to possesse al the kingdoms of the world as their owne inheritaunce.

The Sarracens were a barbarus and rough people of Arabia, whiche before that time were called Agareni, the same receauinge stipende of the Romanes, fought vnder them in the warre against the Persians. But when hee which bare the name of generall, & had the charge of the army in geuing them their pay, had reprochefully called them dogs, saying: who shalgiue mony enough to this cõpany of dogs: thei reuoulted frõ ỹ Romãs, and beinge perswaded by Homer their

Machomet is made king.

cheifteine: they chose Machomet to be their prince, specially since he had perswaded them that they shoulde not bee called Agareni of Agar the handmaide, but rather Sarraceni of Sarra the lawful wyfe, by reason whereof, as it is sayde, they were the Lordes, and heirs of all kingdomes. These things were done in the yeere of Christe .623. But this seditious, murderous, and wicked villaine Machomet, so sone as hee had obtayned the Empire: began to enlarge and set forth his abhominable religion with the sword, and to enforce men to receaue it, persecutyng also and oppressing the true Christian faith. And for the better ratefiyng hereof, hee continued in this trauaile the space of .9. yeeres vnto the yeere of our Lorde. 632. Unto al that would follow his relygion he promised felycitie, glory, Empire, victori, ritches, and after this life the pleasure of Paradice. And by this meanes he gat vnto him great multitudes of men, specially when at the beginning things prospered so wel with him, for why, the common people followeth good fortune victorye,

victory, and ritchesse: hatinge as mutch the crosse, and persecutions. Yée willed them moreouer to persecute all sutch as spake agaynst, and reprehended the Alcoran. Wherfore many reuoulted from the Christian faith, and all vertuous and true Christians were oppressed with gréeuous persecutions: & this was ỹ begīning of the Sarracens kingdome. After the death of Machomet, the Sarracens called their chief princes Amiras, which as some saye, signifieth as mutch as the name of Emperour. Whose names, and most famous conquestes, are described in histories vnto the yéere of Christe, 870. They made many great warres: and fought sundry battailes, and obtayned conquestes against ỹ Emperours of Constātinople and other kinges and princes. They subdued Persia, Babilon, Syria, the citie of Ierusalem, and gat sundry great victoryes in Asia, and Affrica, in whiche places they terme their Princes Souldans, or Sultans, and Caliphas, that is to saye chiefe Princes, and Capitaines in battaile. The Sarracens haue made souldanes.

irruptions into Italy, Spaine, & France, spoiling all ỹ euer they could, wasting, burning, & bearing away innumerable spoiles. But how miserably ỹ Church of christ was ouerne in pæces, how much christian blood shed in so many prouinces duringe the space of so many yéres it is impossible to set forth in wordes. For at length ỹ Sarracens were driuen out of Spayne by Ferdinande ỹ great, the yere of Christ 1487 & out of Affrica they were expulsed the yére of Christe 1517. but the Turkes succæded in their place, for Selimus emperour of ỹ turks slew, and draue ỹ Sara. out of Affri.

The holye warre.

Herunto also apperteineth that miserable slaughter, wherin there was an vnspeakable déele of blood sheden, which is commonly called the Holly warre, wherin the Christians went about to recouer Jerusalem, and the holly sepulcher of the Lorde, out of the Sarracens and Machometans handes, whereby they brought none other thinge to pas but bæinge not able to obtaine the sepulcher: they hastned thẽselues to their owne graues and destructiõ, & through

their

their vnfortunate warre, brought the miserable Christians of the East into hatred, great daunger, and persecution, so ẏ welnigh, they lost all ẏ was remaininge. But to the intent that this great grœuous, longe, and cruell persecution which the Sarracens haue exercised against the Christians, may bee the better knowen: I mean to declare ẏ whole discourse of the warre.

The originall of the Sarracens warre.

In the yeere of Christe, 1.84. there came out of the East, a certen Anchor, whom historiographers do call Peter ẏ Heremite. The same filled the eares of princes and men of all other sortes, declaring vnto them the miserable state of the Christians in the East, whom ẏ Machometan Sarracens oppressed w̄ wofull tyrranie, and verie mutch molested: wherfore that it was right nœdfull for the Christians in the west, to haue some care ouer them, and gatheringe an armie both to ouercome the Sarracens, and release the Christians. Shortly after vrban ẏ ii. being Pope, and schollar to Gregory the seuenth called togither a counsel at Claromōt in France wherin

Claromont, counsell.

it was decréed, that the chriſtians with all their power ſhould make warre vpon the Sarracens, take Ieruſalem, and the holy Sepulcher, and ſo delyuer the Chriſtians from their tyrrannye. This counſell was pernicyous and hurtfull to the Chriſtian commonwealth, and had the very ſame end with the counſel which is deſcribed in the firſte booke of Kinges, the laſt Chapter. For al things were vnfortunate, and the Chriſtians were not only not releaſed from the tirannie: but moſt part of them ſlayne, & afterward oppreſſed, and afflicted more gréeuouſly then before. And albeit many holy and good men, vpon a vertuous zeale yéelded themſelues and conſented to the warre: yet lacked it the foundation of Gods worde, whiche ſhoulde haue commaunded them to take Ieruſalem and the holy Sepulcher from the Sarracens, and to take in hande ſo great and dangerous a warre. For although they atchiued ſundri noble aduentures, and poſſeſſed manye places: yet was there no conſtant Fortune as to holde that which they had takē, or to eſtabliſh

peace

peace for the oppressed christians. The bysshops also in their counsells touching this warre gaue but euell counsell vnto Princes, and many other godly christians, as they haue done also in manye other matters. Other deceits and troubles which wer annexed hereto, for breuytie sake I omit at this present. The Claromont counsell was holden the yére of Christ. 1095.

After the Claromont counsel immediatly began Peter ỹ heremits war, who ledyng forth wt hym certen thousandes which voluntarely offred themselues in this expedition: marched through Hũgary into Asia, but atchiued ther no noble exploit worthy of memorye. And this was the first vnluckie iourney. The. 1. expedition.

Shortly after two rashe and troublesome priestes, whom Historicians call Volcomar, and Goddeschar, hauynge gathered an vnfit multitude of the common people: began the second expeditiõ into Asia. But when they were come into Hungarie spoylyng althynge, robbyng, and vsing themselues disordinatly, so ỹ the Hungariãs iudged them worse The. 2. expedition.

then

then they vnbeléeuyng Sarracens, they gathered an army, and slew those leiwde pilfring barlets.

The 3. expedition.

In the yere of Christ. 1096. Godfree and Baldwine of the famile of Bullein, Dukes of Lorraine toke in hande the. 3. expeditiõ into Asia. These gathering an army of a hundred thousande horsemen, & three hundred thousand fotemen: toke many cities of Asia, and Jerusalem also. Vrspurgensies reporteth, that ther was so much blod shed there, that in the very temple the bloude was aboue the houes of the Horses. The yéere of Christ. 1119. the citie of Jerusalem was taken by the Christians, and made head of the newe kingdome of Christians in the Easte, wherof duke Godfree was created king. The same reigned one yéere, after whõ succéeded seauen Kinges in order, which reigned in all about one hundred yéere & in the yéere of Christe. 1189. all things were lost agayne which they had taken.

Jerusalem taken

The. 4. expedition.

After that tidings were come out of ỹ East, how Jerusalem was taken, and a new kingdome established many were pricked forward to take their iourneie thyther

thyther hoping for ritches, & kingdomes. Wherfore in the yeere of Christe. 1101. William duke of Poicters, M. 100000. men toke in hand ỹ holy warfare. And this was. ỹ 4. expedition, which was not also very prosperous, for there returned home again not many mo then a M. mẽ. Although Jerusalẽ was thus taken by ỹ christians: notwithstanding ỹ Sarracens ceased not from war: but urged them so sharply ỹ they wer enforced to su forain, whẽ as S. Bernhard abbot of Clarauallis ioyned himself in this vnlucky war, and taking diuers iournies in hand exhorted ỹ christian princes to take this war vpon them, and at length brought to pas ỹ Conrade the 3. being emperour, Ludouick kinge of France. Friderick duke of Sueuia, VVelphus duke of Bauaria with many other princes moe, with great power beegan this expedition: but these also profited nothinge, for their armie dyinge in sundrie places in forein countreys, the princes scarsly returned in safety. This great expedition was made in the yeere of our Lorde. 1147.

The. 5. expedition.

Afterward Jerusalẽ was taken as we haue

haue laid before, by a very great power of Sarracens, with an vnspeakable losse and spillyng of Christian blood. Which heauie tidinges beeinge arriued in the west: forthwith there betoke them vnto armour, Friderick Barbarossa the emperour, Philippe kinge of France, Rychard kinge of England, and with them many princes moe. These toke in hand the. 6. expedition into the east, the yeere of Christe. 1189. With an exceedinge great power, who notwithstandinge brought nothing to passe but this only, that the noble prince Friderik the emperour fell into a riuer and was drowned, the armie for the most part died with sicknes, the residew whereof the numbre was not great, returned home miserably.

The .6. expedition.

The .7. expediton.

After this ther apoynted again a newe and which was the. 7. expedition, two most puissaunt princes, the kinges of Fraunce, and England, in the yeere of Christe. 1191. and came into Asia, wher leesinge a great multitude of men: they were constrayned to leaue Jerusalem to the Sarracens.

In the yéere of Chriſte. 1198. Henrie ſunne to Friderick Barbarossa, beegan the viii. erpedition into Syria: but at the firſt receauinge a foile: hée returned againe without doinge any thinge. The 8. expedition.

After all theſe erpeditions: Pope Innocentius the 3. a craftie & preſumptious man, went about afreſh to beegin this warre, caulinge at Rome a great counſell, ſuch as hath not bin ſéene thée like, in the yéere of Chriſt, 1215. but hée died in the midſt of this buſines, after whom ſucceéded Honorius the 3. who with no leſſe diligence applied the ſame matter, feigninge, like a falſe prophet, that hée had ſéene a viſion, and that it was ſaid vnto him by Saint Peter that in the time of his reigne: Jeruſalem ſhould bée recouered. Wherfore, the ninth erpedition was taken in hand towardes Ancon, whiche once was Ptolomais. Then was taken Damniata, yet with more loſſe then profit vnto our men, which was taken the yéere of Chriſte. 1222. and loſt the next yéere following. To be ſhort, there was almoſt nothinge gotten by the warre, for euery The Lateran counſell.

thinge had but litle good succesſe.

The. 10. expedition.

In the yéere of Chriſte. 1228. Fridericke the ſeconde Emperour of ỳ name, a wiſe, noble, and victorious prince, undertooke the tenth expedition into Syria, where vanquiſhynge his enemies: hee tooke certayne principall Citties among which alſo hée wanne Ieruſalem. But whilſt this good prince maketh warre agaynſt the Infidels: Pope Gregorie the. ix. invaded Apulia, and tooke his native kyngdome and countrey, and therefore contrary to his intent and purpoſe, hée was enforced to take peace with the Soldane, and ſo departe. Which déede of the Pope, Abbas Vrſpurgenſis, in his chronicles doth worthely blame moſt sharply.

See howe the Pope helpeth the Chriſtians.

The xi. expedition.

Afterward, in ỳ yéere of Chriſt. 1248 Ludouick king of Fraũce, with his brothers Robert and Charles, lead forth an armie paſſing wel appointed into Syria: where hée founde no better fortune then others before him had done. For Robert was ſlayn, & Charles taken by ỳ Soldan the army diſcomfited, and the kynge Ludouicke hardly eſcaped with a few. And

this

this was the .xi. vnhappie expedition.

In the yéere of Christe, 1270. Kynge Ludouicke lead foorth an armie againe into Affrica against ỹ Sarracens, which maketh the .xij. expedition, but there a sickneſſe inuadyng the army: the kynge himself wᵭ one of his sunnes died, for hée caried thrée forth with him into battel, & a few of the people returned home salfe. The.12 expedition.

Although in this warre, which was first kindled by Peter the Yeremite, afterwarde proclaimed by the Claromont counsell, and succeſſiuely mantayned by meanes and prouocation of Popes, there was no constant succeſſe, so that it was manifeſt vnto all men that God would bleſſe it with no prosperous preuaile: and séeinge that Ierusalem was loſt agayne, and the ſtate of Christians in the Eaſt was bécome moſt miſerable from whom by reason of the warres, perſecutions were not taken áway, but rather augmented: notwithſtandinge these vnfortunate Byſſhoppes, with this vnſpeakable effuſion of Christian blode, were not ſatiſfied, neyther coulde bee brought to yéelde or relent at theſe

perpetuall and great discouragementes For Gregorie the x. callinge a great counsell at Lions, in the yéeare of our lorde. 1272. went about to renewe the warre, but all in vaine, for so mutch as therby manie had sustained sutch and so manie miseries, and calamities both of body, and goodes. And Matthæus Palmerius in his Cronacles writeth: How that many thousandes of Christians being slayn in Syria by the Sarracens, the residew for feare departed the cuntrey: whiche was done the yéere of Christe 1291. about whiche yéere Paulus Aemilius, and the French Chronacles do report, that this holy or rather vnhappye warre, was ended, which continued in all. 196. yéeres, whereof the like is not heard of in any history. And this warre vnto the great damage and oppression of the Christians, was first kindled by Peter an vnknowne heremit (of whom many boast verye mutch, others not without cause haue doubted whether he were a man or any thinge else I know not what, many haue said that he was a dissemblinge hypocrite) holpen by the

Counsell at Lyons.

vrspurgẽsis. pag. 240.

Counsell

Counsell and prelates, and this mutch is sufficent to haue spoken of the Sarracen persecution, Wherfore let vs now come to the Turkishe.

The persecution of Turkes, wherewith they haue molested the Christians is in some respect ioyned and coupled with the Sarracen, makinge it more grieuous and cruell: And the Turkes are a people of Tartaria, whiche in the yeere of Christe. 764. brake forth of their owne confines through the gates Caspiæ, & planted themselues in Asia who first seruinge vnder the Sarracens for wagies: afterward increasinge their power by good successe in warres, about the yéere of Christe. 1051. they created them princes amonge themselues, who perpetually haue afflicted, and persecuted the poore Christians, for they also had then receaued the Machometan religion. Originall of Turkes.

It is not to bée doubted, but that God hath sent this cruell, and superstitious nation of Turkes for a scourge vnto the Christians. For like as in the tyme of Salomon, when as he fell from the lawe

of God, and suffred his wiues to build temples vnto Idoles: there sprange vp and increased enemies against him, and all the kingdome: so likewise amonge the Christians, when Pope Boniface the .8. committed many thinges repugnant to the Christian religion, bringing in the Iubilee of the Iewes, which was abolished by christ, wherby the redemption through Christe was no litel dele diminished: at the same time in the yere of our lord, 1300. sprang forth that sharp rodde, namely othomannus prince of the Turkes, who at the begimninge was but a shepheard. From this sprange out all the princes, and emperours of the Turkes which hetherto haue obtayned the empire, persecuting the Christians with vnspeakable harmes, wasting, and destroying whatsoeuer ỹ Sarracens had left, and haue established sutch a kingdome: as hath defended and enlarged it self (alas ther while) with impregnable force against all power. Othomannus hath amplyfied his kingdome large and wyde, wounderfully indamaginge, banquishynge, and murtheringe the Christian

The popes Iubilee.

Original of Othoman the firste Prince of Turkes.

Christian Grækes, which were vnder the empire of Constantinople.

Orchannes the. 2.

After the death of Othomannus, there succæded him in the Turkish Empire his sonne Orchannes, in the yære of our Lorde, 1328. The same ensued his fathers steppes, græuously afflictynge the Christians, hæ bæsiedged the Cittie Nicea, whiche when the Emperour of Constatinople would haue deliuered from siedge: the armie of the Christians was miserably slayne, the Cittie yælded, and the Christians most cruelly dealt with all.

In the yære of our Lorde, a thousand thræ hundred and fiftie, Amurates the first of that name, thirde prince of the Turkes, succæded his father Orchannes. Who sendyng an armie ouer the Sea: toke the cities Hadrianopolis, Seruia, and Bulgaria, whom when the Christian princes assaide to driue away, were also with their armies slaine by the Turkes.

Amurates the .3.

Baiazetus the first, fourth Prince of the Turkes, bægan to reygne in the yære of our Lorde, 1373.

Baiazetus. 4.

The same hath vnspeakabli indamaged the Chriſtians: and among other things he beſieged Conſtantinople very hardly ẏ ſpace of eight yeres. And when ẏ Emperour of Conſtantinople had deſiered help of other chriſtiās: Charles ẏ. 6. king of France, Sigiſmund of Hungary, Iohn Duke of Burgundy, Rupert Duke of Bauaria with other prınces, ſent him aid gathering an army of. 80000. mē. But all theſe vpon Michaelmas day were by the Turkes ſlayne at Nicopolis, in the yēre of Chriſt 1395.

Machomet. 5. Machomet the fift prince of Turks, in the yēare of our Lorde 1399. came vnto the Empire. He vanquiſhed Sigiſmund kyng of Hungarie in a battle at Columbeciū, & very mucth indamaged the Chriſtians, in the yēre of Chriſte, 1409.

Amurates. 6. Afterward in the yēre of Chriſt 1416 Amurates the. 2. was created the ſixte Prince of the Turkes. The ſame made war with Laudiſlaus king of Hungarie and Polande, when Laudiſlaus through the help of God vanquiſhing Amurates, enforced him vnto conditions of peace,

verye necessarye and profitable for the Christians. This peace was confirmed by an oth: at whiche time the state of Christians was in good case ouer the Turkes, had not Pope Eugenius the 4. vnluckely troubled all. Who sending Iulianus Cæsarinus in embassiedge into Hungarie: perswaded Ladislaus the king that hée was not bound by the othe whiche hée made to kéepe peace with the Turke, for that no man ought to make peace with Infidels or heretickes, and ỹ othes and promises made vnto them are not to be performed. There were also diuers other which prouoked ỹ king Ladislaus that he shoulde vse and employe this happye successe whiche God had geuen him against the Turkes, vnto the commodytie of the Christian commonwealth, that the Turke was nowe in great feare, and troubled at that present with warre by the Carmani, wherefore that it were an easie matter to vanquish him. With these perswasions this yong Prince, this vertuous and well meanyng king, breakinge the peace, violatynge his othe, made warre vppon the

Turkes, and pitched his tentes betwen Danubius and Adrianopolis, neare to the Citie Varna. Against whome came forth Amurates, accõpanied with fourscore thousande men, greatly blaming the periurie of the Christians, and their breakyng of the peace, where hée slewe the young king which had bin deceiued by other, with many moe prínces and noble men, and as Platina witnesseth in the life of Eugenius the. 4. in that battle were slayne, 3. C. thousand Christians. The battle was fought vpon S. Martins éeuen in the yéeare of Christe. 1444. Who so desireth to reade a larger description of that wofull calamitie: let him peruse the Hungarian historie of Antonius Bonfinius, ỳ 6. booke of ỳ 3. Decade.

The reward of periurie.

But Amurates not being satisfied wt this victory: immediatly cõuaighing his army into Greece, slew the Emperour of Constantinoples brother. with all his power, and wasted Peloponesus with fire and pilledge: and such Christians as were reserued from the slaughter: he lead away into most miserable slauery. And this was the great good prouision

and

and commoditie, whiche the counsell of the blody and periured Pope Eugenius purchased to the Christians.

After these calamities and grëuous persecutions: yet were there greater mischeiues, which by the iust iudgment of God oppressed the Christians. For in the yëre of Christe .1450. Machomet the seconde Sunne to Amurates was made the seauenth Prince of the Turkes. The same for the valientnesse of his dëedes was surnamed the great, and called the first Cæsar or Emperour of the Turkes, because hëe toke awaye valiently by force that Empire whiche from the time of Constantinus ỹ great, the space of .1121. yëres had continued vnder the dominion of ỹ Christians, and brought it in subiection vnto ỹ Turkes.

Machomet the. 7.

The firste Emperour of Turkes.

For in the yëre of our Lord. 1453. he besiedged constãtinople ỹ head of ỹ empire, w̃ a great power. And whẽ he had besiedged it ỹ space of 50 continual dais, & assaulted it w̃ munition, at lẽgth ỹ 29 day of May, he increased the assault w̃ al his force krõ ỹ morning vntill most part of ỹ dai were spent, & at ỹ length took it.

Constantinople taken.

Yëre

Héere nowe it cannot bée recited, with what sauadge crueltie, wantonesse, pride and disdayne the barbarous Turkes vsed the miserable Christians without al mercy. Constantinus ý Emperour who was pressed and troden to death by the multitude of men, béeing sought out and haled from the residew of the dead carcases: had his head strocken off, which béeyng set vppon the point of a speare, was carried about in despight & derision of ý christiãs. Some report also ý ther were 40000. Christians slayne, C L M. carryed away into captiuytie and sould. The exact discription of this most miserable calamiti, and vnspeakable persecution: is to be found in Nauclerus histori.

Machomets great victories.

Also Ioannes Auentinus a writer of histories, reporteth that this wicked Machomet surnamed the great, besides the two Empires of Trapezunce and Constantinople, toke away moreouer from the Christians. xii. famous Kingdomes, and 200 famous Cities. Also in the yére of Christe 1469. hée made an irruption into Seyria, and béesiedged the citie Græcium: whereby such feare in-

uaded

uaded ỹ christians, ỹ from Saltzbrough which some suppose of olde to bee called Iuuania, vnto Monachum, in Bauaria, they fled in such hast: that they regarded not their Children whiche fell out of the wagons and Chariots by the waye. The same at that time they called the Turkish flight.

In the yére of our Lord God. 1481 Baiazetes was created seconde Emperour of the Turkes, and the eight prince from Othomānus. The same persecuted also the christians cruelly, and brake into Wallachia, & Hungarie, where néere to the riuer Morana vanquishyng the Christians: in reproch and dispight cut of the noses of all the prisoners which he had taken: He made warre also against the Venecians, sendynge forth against them Scender a Bassa into Friosl, who sacking and spoylyng farre aboute carried away many Christians captiue, of whome thrée hundred thousande were most pitifully slayne at the shoare of the riuer Tiliauentum. Many thinges also moe haue bin commited cruelly against the Christians by this most barbarous, and

Baiazet. 2. second emperour of Turkes.

and Turkishe Tyrannt Baiazete.

Selimus. 3. Emperour.

In the yeere of our Lorde. 1512. the. 9 prince of the Othomanni, and the third in order of the Turkish emperours Selimus, began to reigne. The same quite destroid the Sarracens & Mammaluces cõmaundyng that their last Sultan Tomombeius most ignominiously shoulde bee hanged, which was done the .13. day of Aprill, in the yeere of our Lorde. 1517. when hee had taken Alcharyus or Memphisthe greatest and most famous Citie of Egipt. And by this meanes the Turkish Princes obtayned three exceedyng great Empires, to wit, of Trapezunce, Constantinople, and Egypt: and so continuallye the Rodde or Swoorde which God hath prepared againste the Christians is fortified and increased.

Soliman. 4. Emperour.

Solimannus succeeded his Father Selimus in the Empire in the yeere of Christe. M D XX. beeinge the tenth Prince, and fourth Emperour of the Turkes. The same toke Bellogradum or Alba Græca, a passing stronge Citie and the key of all Hungary, which was in the yeere of Christe. M D XXI.

After

After this in the yéere of our Lord. 1523 hée beesiedged the Ile of Rhodes, and compelled it to yéeld. Then afterwarde in the yéere of Christe, 1526. hée discomfited and slew Ludouick kinge of Hungarie with all his armie. Againe, in the yéere of our lorde. 1529. hée brought an army into Austria, & beesiedged vienna the head of the cuntrey, which although hée obtayned not yet hée woundrously indamaged the Region, with fier, spoylinges, murther, and captiuity of many thousand Christians, whom hée caryed thence. Beesides this, in the yéere of Christe. 1537. hée ouercame the Christians againe in Hungarie, and did them verie mutch harme. After whiche in the yéere of our Lorde. 1541. hée tooke Buda the Metropolitan Cittie of all Hungarie, and also the whole countrey. But bicause all these thinges are freesh in the memories of men, whiche were done within fiftie yéeres, I thought it sufficient only to touch them and repete them: For it is not vnknowne what greate harme hée did, and what outragies hée committed in Hungarie

Rhodes.

Vienna.

Buda.

and Turkishe Tyraunt Baiazete.

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Rhodes.

Vienna.

Buda.

about the time that he dyed, which was in the yeere of oure Lorde M.D.lxvi. when he toke Ligethum, where either hee slew or caried awaye as prisoners most part of the Christians, whiche in deede were verie manie.

And now last of all, what the Christians haue to looke for at the handes of Selimus the.ii. sonne to Solimannus the xi. Prince of the discent of Ochomannus and the fift Emperour of the Turkes, who begā to reigne in ỹ yeere of Christ M. D. L x v i. the experience it selfe hath taught in the yeere of our Lorde, M.D.LXX. in which he tooke the noble kingdome of Cypres, slaying manye thousand Christians, whom he had tormented and then slaine: or carying thē awaye into perpetuall, and most cruell seruilitie.

Selimus. 5. Emperour.

Note.

I suppose that in this place, manie will marueile at this rehersall of ỹ Sarracenicall, and Turkish persecutions, which are not of opiniō themselues that they should be accompted among persecutions: but rather amōg warres, wherof the reason and nature is farre otherwise

sions are not excused that were infected with errours: Semblably in these Sarracenicall and Turkish warres, I haue applied the name of ẏ Christian churche (like as I admonished in ẏ beeginning of this booke) vnto all those that are called Christians, whom the Turks for ẏ names sake do persecute by reason of an hatred which they beare to the christian faith: although many do much want of ẏ simplicitie, and puritie of the Christian religion: neither by any meanes therby are the errours of the Romish Churche excused.

The thinges which first incensed the Sarracens and Turkes, to commit these furious cruell tyranycall Tragedies, these warres, & persecutions: was cheifly the Diuell himselfe, who is excéedingely delyghted with sheadynge of mans blood: secondly the hatred of the trew Christian faith, and a gréedye desier to rule farre and wide: couetousnes to heape vp ritches, and to liue sumptu-shoppes theretelye: also a zeale and Rome, Pope, Cathe wicked and false which be now at thimet, with other

Motions vnto these persecutions.

causes which herafter shalbée declared.

And this mutch I thought bréefly to set downe, concerninge the Sarracenical and Turkish persecutions. And it is to bée wisshed, that all those which are Christians and would so bée named: woulde soundly & surely acknowledge, that this gréeuous tyrany of ẏ Turkes, is a very true persecution, laid vpon vs from aboue, to sée if haply men would bée brought vnto wisdome, wherby to embrace ernestlye the pure doctrine of Christe, studeinge more to lead a Christian life then hetherto they haue doone: for surely vnlesse wée do soe: wée must néedes looke for farre woorse.

But now in these Sarracenicall and Turkish persecutions, to returne vnto that whiche wée haue often admonished béefore: I aske this question, if ther bée any man of so small or froward discretion, that dareth avouche that the Machometan religion is true, and the Christian false: bycause ẏ followers of machomet in euerie place haue th among perse oppressinge the Chrismōg warres, whermously railinge at nature is farre otherwise

And who dareth deney, that all these religions, and Churches which Saynt Paule the Apostle conuerted to the faith of Christe, are now ouerturned, and destroyed by that filthie, and horrible Machometan beast, and that the most impious, & froward faith of Machomet, yea rather that lothesome abhomination is there established: And who is so presumptious, and deuoyde of all religion, that bicause God of his iust iudgement permitteth the Turkes to commit so manie thynges, which hée cõulde easely prohibite: will therefore dispute with God, and demaunde of him, wherfore hée suffreth so much bloud to bée shedde, so many thousande Christians to bée slayne? How hee can abyde so manie vnspeakable calamities, miseries, and afflictions of the godly, and that so many hundred yéeres? And why rather hee distroyeth not with Thundre and lightning from Heauen, the impure, and Churche of Empire of the Turkes, or cãshoppes thereof, to gape and swallow Rome, Pope, Cardinals, abhomination? But which be now at this time and great causes

why God, who is true, holy, and righteous, suffereth and permitteth all these thinges. Furthermore, long sithens hée foretolde by Daniell the Prophete, and Christe himselfe prophiseth in the Gospell, that the last persecution before the later Judgmente, shoulde bée so sharpe and great: that there was neuer the like vpon the earth ether heard, or sene. And I am of opinion, that the final iudgment and the redemption of all the faithfull, & glorious clarification, and blessed rewarding, is not far of from vs. Lorde Jesus Christe, take pittie vpon thine aflicted Church, and vouchsaue to comforte and helpe it in this latter cruell, and moste rare kinde of persecution.

Dan. 2.
Mat. 24.
Luk. 21.

Of the .20. and last Tragical Act, or persecution, which the Bishops of Rome haue moued and practized against the Chur[illegible] of Christ, certen hundre[illegible]s of macho-

Chapter [illegible] among pers[illegible]

The Papistical pe[illegible]mõg warres, wher-
next to the T[illegible] nature is farre other-
wise

much the more daungerous: how much the lesse it was to bee loked for, and so much the more cruell: because it is practized by those who of all other oughte moste to bee seekers of peace and quietnes, and such as would bee accoumpted most soundest in relygion, and most hollyest of all other in the Church, as vnto whom Christe hath giuen all power in the Church, that in matters of faith they may rule all thinges accordinge to their pleasure, and to bee the head and vniuersall pastours, ouer the Catholick church of Christe. For all men knowe, what titles the Pope, and all his spirituall persons do boaste of.

But in the beginninge of this boke, wee haue declared that there bee sundrie vnderstandynges and distinctions, not onely of faith, and Religion: but of the Church also, ouer which the vngodlye seeke to rule. There is also very great difference betweene the auntient Churche of Rome, and the firste Bishoppes thereof: and the Churche of Rome, Pope, Cardinalles, and byshops which be now at this day.

The firste Bishops of Rome were Martirs.

The antient Bysshopes of the Church of Rome, whiche lyued and sate there from the yere of Christ. 70. vnto ỹ yere 314. and during the time of Constantine the great were in number .32. who wer all faithfull in their callyng, profityng the Churche by teachinge, and otheir meanes, and for christe and his Gospels sake were martyred and slayne. They medled not atall w̄ the ciuill gouerment there was no Court of Rome, no senat of scarlet Cardinalles, no guarde for the body, no other superfluities, which now adayes are frequented by Popes. Histories of credit do confirme this same, such as were not writen in flatterie of the Popes. Also the name of Pope at that time was not proper onely to the Bysshoppe of Rome: but other Bishoppes also abroade in other Prouinces were called by the same name. For Aurelius and Ciprian, Bysshops of Carthage Ambrose Bysshop of Millaine, and other Bysshops in other places, were also called Popes. And lykewise Saincte Ierome termeth S. Augustine whiche was Bysshop of Hippo, in certen Epistles

pistles by the name of Pope. For this worde Papa Pope, in the Syracusian tounge signifieth as mutch as this word Pater a Father, as Suidas testifieth. For it behoueth the Ministers of the church to be faithfull fathers of the people, as Sainct Paule writeth.

Papa, or Pope, what it signifieth.

1. Cor. 4.

Moreouer, amonge all the Byshops of Rome from Constantinus the great, and Pope Syluester, vnto Gregorye the firste which were in number, xxxvi. ther was not one within compasse of. 280. yéeres, that vsed ý pompe, pride, maiestie, and power, which the Popes vse accustomably now now a daies. Their auctheritie was great amonge other Churches and Byshops, because for the most parte they were learned and skilfull men, neither infected with heresies as some other Byshops in other Churches were, but principally: because thei were Ministers of the same Churche whiche the Apostles planted at the beginninge, which was therfore called the Apostolick Churche, and the Apostolick seate, and Sainct Peters Chaer. Notwithstanding the title, and name of the Apostolick

The auntient Popes auctheritie.

Apostolick Sea.

seat was not giuen only to the Romane Church: but vnto other Churches also, namely Jerusalem, and Antioche. And this word, seate, signifieth not a iudgment seat, or a princes throne: but an ecclesiasticall preachers pulpit. So that our forefathers in the ould time termed the aboue named churches, Apostolike seates of the Apostolicke doctrine, bycause the Apostles taught in those places, and from those Apostolick Churches, the Apostolick doctrine stretched forth vnto other Churches, aswell farre as nere. Wherfore those places in which is not the Apostolick doctrine, can not glory of the Apostolick seat, although indeed it were ther many hundred yeeres before. For there is also a seate of the Diuell, as Saynt John declareth in the 2. Chapter of the Reuelation.

Tertul. de prescript. hæret.

But in the time of Pope Gregory the first, whiche was within .300. yéeres after the birth of Christe, the Church of Rome was so farre from the dominion which now it obtaineth: that Gregorye very vehemently withstood John, which was bishop of Constantinople, who ambitiously

ambitiously sought to haue their place, and superioritie in the Church, & would also bée called vniuersal bysshop. Which title, notwithstandinge and greater to, the bysshops of Rome do vse at this day: but Gregorie said that this was a Deuilish pryde, and the malice of Antichriste. Yée that lust let him reade the fourth, & sixte bokes of Saint Gregories Epistles touchinge this matter.

Howbeit not longe after the death of Gregory; Bonifacius the 3. vsurped that title, which was graunted vnto him by Phocas the emperour, a naughtie and wicked man. For Otho bysshop of Frisingen a writer of Cronacles, in the 6. booke, and eight Chapter: reporteth how Pope Bonifacius the 3. had obtained of Phocas the Emperour, that by his authoritie, power and commaundement the Churthe of Rome might bée cauled, and also bée indéede, the head of all other Churches. Beda also writeth the same. And Vrspurgensis saith: that Rome ought to bée mother of all other Churches.

Frō whēce the Romish church receiued her power.

Nauclerus

Nauclerus writeth: that al other Churches in the worlde, ought to obey the Churche of Rome, and the Bishop therof. Wherby it may bee easely perceaued how that this decree of Phocas the Emperour, whom all Hystoricians do verie much reproue: was no decree or institution of the Apostles, made by Peter or Paule.

How the Bysshoppes of Rome vsurped.

The Sea of Rome beeyng exalted after this maner: the bishops which consequently ensued, began more & more to busie and medle themselues with ciuile matters, neither sought they only for power, and dominion: but deuised how they might plucke their necks from the emperours iurisdiction, and extol themselues aboue them, how they might challenge & bryng in subiection vnder them, their prouinces, peoples, and maiestie. But in ỹ meane season they quight forgot their submission and duty, departing far wide from thence, & became altogether vnlike vnto ỹ first bishops of Rome.

Popes rose against Emperours.

At length the matter proceeded so farre: that they durst boldly withstande ỹ emperours, and rise agaynst them, for euen

so

so Gregory the .ij. and Gregory the. iij. Popes of Roines, opposed themselues against Leo the. iij. and Constantine ỹ. v. emperours. For these calling certen cõsels, vnto which there assembled a great numbre of learned men, and bishops of Asia, Grecia, and other regions, they argued the controuersie of Images: namely, whether it were lawfull to haue and to worship the Images of Christe, and the holly saincts in the Churches of the Christians. Whereas at that time it was concluded, and confirmed out of the holy scriptures, and doctrine of the auncient fathers, that Images ought not to be worshipped, nor to be suffred in churches, but to bee taken away whersoeuer they were founde. But after that th'emperours had giuen forth cõmaundment to the Popes, and vnto other vnder the Roman Empire, that all of them accordyng to the word of God, and the meaning therof discussed in this present cõseil, should take downe th'images out of their Churches: such was the presumption of the Popes, that beeyng called to ỹ counsel: they neither appered, and afterwards

Anno Domini. 739.

warde by their owne aucthoritie, contrary to the cōmandement of ẏ Emperours: they called peculyer Counsels of Italian Byshops, wherein they decréede ẏ Images ought bée to retained in churches, and more worshipped then euer they had bin before. Nether presumed they onely thus farre: but withdrue the Emperours subiectes from due obedience towards hym, excommuncaityng the Emperours themselues withoute cause, raising morouer tumults & great seditions, wherein the Emperours lieutenantes and debites were slayne, as namely, Paulus at Rauenna: and Mauritius with Adriane his sunne in Campania. And by this meanes all dutifull seruice, and obedience was denied to the Emperours, & they were driuen from the gouerment of Italye. But by what right, the Popes brought these thinges to passe by their practizes: euery man that is indued with common sence, and hath any knowledge of iustice, mai soone vnderstand. Al these things were doone wẽin. 30. yéeres after ẏ yere of our lorde 724, or nere therupon, vnto the yéere of our Lorde. 754

Emperour of Constant. by Popes driuen out of Italy.

In

In the yéere of our Lorde, 750. Pope Zacharie the. 1. of that name, toke vpon him tẽporall matters, & began to medle with the ciuill gouerment, & assisted to depose ỹ king of France frõ his crowne and to place another in his rowme. For through his help and counsell, Hilderik king of France of the antient familie of Merouingi, was deposed from ỹ crown, and Pipine of the familye of Charles, thurst into his place. an honest practise.

But shortly after this great benifite of the Popes: Pipine brought an army of Frenchmẽ into Italy against Estulphus king of Lumbardy, when hauing taken in war the greater parte of the cuntrey, hée gaue it for reward vnto pope Steuen the second, and then first S. Peter obtained an inheritãce, who béefore ỹ time, ỹ space of. 700. yéeres: neuer had any: and although ỹ Constantius ỹ emperour sent Embassadours vnto Pipine, that hée would not alienate the Prouinces of the Romane Empire: yet notwithstanding Steuen the Pope gladlye receiued those Prouinces, peopls, and ciuill gouerment whiche certenly S. Peter would neuer haue done, forasmuch as hée refused the

charge ouer the poꝛe. Actes the vi.

The Popes followinge thereafter, immitated the déedes of thē which went beforꝛe, nothinge lyke the déedes of the Apostles. Foꝛ Hadriane the Pope, lykewise receiued all those thinges willyngly which Charles surnamed the great, King of Fraunce, gaue vnto him when he had vanquished and ouercome the Lumbards, and taken pꝛisoner Desiderius their King. But Leo the third attempted moꝛe. Foꝛ he toke vpon him the aucthoꝛitie ouer all the Empire, which then appertayned to the Emperours of Constantinople, and crowned Charles Emperour of Rome withouts the knowledge and consent of the lawfull Emperours, when as then, as Palmerius accompteth, the west had lacked their owne Emperour the space of. 330. yéeres.

Charles made Emperour by the Pope.

The yéere of Thꝛiste 860. Pope Nicholas the firste ruled the sea of Rome, a passinge ambitious man institutinge sundꝛy thinges not appertayning to the gouerment of the Church: but to confirmation and establishinge of the popishe tirranny

Emperours swere to the pope.

tyranny. First that no prince, no not the emperour himselfe, should bée present in the counseiles of the Clergie. Also that no lay man should set in iudgment ouer a clarke, or ecclesiasticall person. Moreouer that the Popes decrées and sentences, ought to bée iudged by no man: yea, that the Pope is subiect vnto no ciuile power, bicause he is God. Reade Antoninus Titul. xvi. Paragra. 9. and likewise in the decrées, in the 76. and .28. distinction.

Afterward in the yéere of Christ. 962. the Popes of Rome grue vnto so great power: that when Otho the .i. emperour of that name, came vnto Rome, hée must néedes take an othe vnto Pope Iohn the xii. that hée would defende the inheritance of Peter, &c. Reade the. 63. distinction which beginneth: Tibi Domine Ioanni.

But in the yéere after the birth of our Lord & sauiour Christ. 1000. the tyranny of Popes against ỹ emperours brak forth into light: for casting away their yoke from their neckes: they bégan fréely to bear rule at their owne plesure

nothinge regardynge any Magistrate, yea bringynge Princes, kynges and Emperours into subiection vnder them and compellyng to obey them, or otherwise through deceit and couen, bryngynge them to the bent of their bow. For I pray you what horrible tragedies and turmoiles did pope Gregory the seuenth stirre vp against Henrie the fourth? For, not only hee excommunicated him and intreated him most disdainfully: but also dischargynge his subiectes, princes, and nobles that were vnder the empire from their othe and allegeance: raised a sedition against him, causing an infinitie deale of blod to bee shead. Who so is disposed: let him reade this most cruell and strange historie, in the yearlye recordes of Ihon Auentine, and in other historicians.

vrban. 2. Pope vrbane the .ii. which succéeded Gregorie in the sea of Rome, his verie true and vndoubted Disciple, in the Claromont counsell was causer of the most cruell warre, which the Christians made against the Sarracens, wherof we haue spoken before. Besides, hee pro-

voked

uoked Conrade the prince of Italye to rebell against his father the emperour Henrye the fourth, which was a deede altogither against nature.

Likewise Paschalis the .ii. egged the sunne Henrye the v. against his father Henrye the fourth, and thrise accursed him causinge the bysshoppes of Ments, and Coleine, & wourmes, in his palace of Ingelheim by force to turne him out of his imperiall ornamentes, disgrading the good ould emperour, and adorninge ther with his sunne Henrye the fifte. If anye man can bee delighted herewith: let him read this wofull historye, in his Saxonie of Albertus Crantius the fifte booke, the xx. chapter. Paschalis. 2.

The same Paschalis was troublesom also unto the emperour Henrye the fift, and was the cause of mutch bloodshead, and all only for the donation and gift as they call them of certein ecclesiasticall benefices, and prefermentes, which unto that time the emperour had alwayes, and now the Pope went about forcibly to take them away.

But that which hée could not bringe to passe the same afterward Calixtus the.2 assaid, nether relented vntill hée had taken away from the emperour the same right of donation of spirituall prefermentes. Wherof Abbas Vrspurgensis hath written diligently. These thinges were done in the yéere of our lord God 1122.

Popes oppresse the emperours.

But the Popes of Rome were not contented with this: but the later sorte haue insued the trade of their predicessours, touching wickednes and mischeif in persecutinge the emperours. For afterward they béecame gréeuous vnto them, neuer makinge an ende of curling seditions, warres, and perpetuall fraud and deceipt, vntill at length they had oppressed the wéerie emperours, and exalted their seate aboue theirs, placinge themselues in power and superioritie aboue all other. Who so desireth to haue a sounde, and perfect knowledge of these matters: let him reade the storye of Fridericus Barbarossa, and those thinges which the Popes Adrian the fourth, and Alexander the thirde, practized against him,

1. Thes. 2.

him, of which the later most presumptiously trode vpon the Emperours necke with his foote. Also what Cælestinus the fourth wrought against Henry the first. Let him also there beholde with what arrogancie, pride, and insolencie, Pope Innocentius the third, a lofty and bould Preist, vsed against Philip the Emperour. But specially let it bee well considered, what the popes Honorius ỹ third. Gregorie the.ix. and Innocentius the.4 committed wickedly, and deceiptfully against Fridericke the seconde, a notable and most excellent Emperour, & a man indued with most singular giftes, whom most vnworthely and reprochfully, they troubled & afflicted, as they did likewise his sonne, Conradus, the fourth emperour of that name.

These contentions, persecutions, and most cruell and perpetuall warres, betweene the Popes and the emperours: continued .181. yeares beginning in the time of Gregory the 7. vnto the enstaulinge of Alexander the fourth, and vnto the yeare of our lord .1256. About which time writers of histories, & Cronicles,

do make an Interregnū, or space while none ruled, which indured the terme of
Anno 1271. xviij. or xviij. yeeres, vnto the election of ỹ emperour Radulphus of Habspurge. And although in the meane time certen princes were chosen, as Alfonsus, and Richarde, wherof the laste toke vpon him the charge, and gouerment of the empire: yet all these princes were so terrefied with daily molestations, and deceites, wherwith ỹ Popes had hether to troubled the emperours, that no man would willinglye take the empire vpon him, since euerie man euidently beheld that by possession therof hee could obtaine no quietnes nor profit, but only damage and veration. For although Germanye had the title of the Romane empire: yet Rome was not the head of their empire, but of the Popes: if that haply through their great charge, trouble, and payne leadinge an armie into Italye, they had by force possessed the citie: so soone as they were returned again into Germanye, the Pope by and by repossessed the same.

Kinge of Rome without Rome.

Moreouer, the kinge or emperour of

the

the Romans, receiueth no great commoditie nor reuenue out of the Romane Empire, so that vnlesse hée haue otherwyse prouision, and liuinge of his owne hée is scarce able thereof to mayntayne his port, and dignitie. Yea, and besides this: the Popes haue molested, and gone about to take awaye by force of armes, their patrimonie whiche haue taken vpon them the Empire thereof. Wherfore, princes that were of wealth and substance, haue not easely bin persuaded to take the Empire vpon them. And Radulphus Erle of Habspurge, when as hée accepted the election: yet could hée neuer bée persuaded to goe to Rome, to receaue the Crowne of the Empire, for hée alwayes answered, that hée was afraid by the example of manye whiche haue gone to Rome, wherof but fewe haue returned agayne. And that hée might clérelye discharge himselfe from that Cerberus: hée cast into his mouth Romandiola, whiche vnto that time bélonged to the empire.

Se theodor Nyem of scismes. 3. booke 43. chap. and sleidan. de Monar. Pag. 120. 171. 172.

The Popes of Rome haue vsed sundry strange practizes, to bereue kinges and Emperours of their power, and to extolle themselues aboue Kinges and Princes, or rather to cast thē downe vnder their fæte. Their chiefe power consisted in excomunicatiō, or hauing excomunicated any Prince: they withdrue the subiectes from obeying him, and exhorted them to raise tumultes, and fall away from him: moreouer they egged subiectes and seruantes to rebel against their Lords, & Maisters shamefully discharging them from their Loialtie and oth, vnder this title & pretence, ỹ there ought no honor, nor obedience be shewē or vsed vnto excomunicate persons, nor oth kept towards them. Then sent they abroad into all Prouinces subtile men, Legates with Bulles or Letters, and wᵭ ỹ Apostolick power, as they terme it, through whose meanes they bread sundrye conspiracies, partly with the Bishops of the Prouinces whom they put in minde of their dutifull obedience to the Sea of Rome, partly with Princes of the Empire, and with all other that were

Excommunication.

The popes Legates.

were of ani power, or authority. Thus hauinge gotten certen of those in their faction, and raising a dissention amonge the people, the next was that there must a new Emperour, bee chosen: and then fell they together by the eares whiche held with the old Emperour, and they which toke part with the new. Whereupon many horrible, & wofull miseries haue ensued, as ciuill warres, seditions, murthers, burnings, and generally all kindes of calamities: wherwith the good Emperours somtimes beeing wearye, many times ouercome by force: haue bin constrained to geue place and abide these thinges, and in the meane while the Popes haue with more arrogancye and boldnesse aduaunced their head. All these thinges may bee seene as it were in a Mirrour, in ỹ histories of the emperours Henrie the fourth. Henrie the. 5. Frederick the firste, and Frederick the seconde, and others, whome wee haue beefore named. And so at length the Popes haue ouercome and became stronge, as Daniell writeth, but not by their owne power.

Warres and seditiõ.

Counselles

Bæsides this also, they haue vsed the benifite of counselles vnto the confirmation, and preseruation of their kingdom. For in those dayes they made themselues rulers of the counselles, vnto whiche they called men of their owne faction, who in no poynt would gainsay the Pope. And because that of oulde times suche counselles as then were holden by most godly and learned men, were of great aucthority: they were also verye mutch regarded of all men which the moste hollye father (for so hee was supposed to bee) with his adherents had concluded in their assemblies. And thus vnder the title of counselles: the Popes mightely brought their drifes to effect.

Cruciata or Croysados.

There was also a newe deuise, and such a one as the like hath not bin heard of before, inuented in the Claromont counsel, vnder Pope Vrbane the second which by a new name they called Cruciata: or Croysados. They preached the Crosse, but farre otherwise then dyd the Apostles. For they preached the Crosse of our Lord Iesus Christ, namely, how that

that through his Crosse and Passion, wee are clensed from our sinnes, and by Faith obtayne eternall felicitie. But the Popes Cruciata or Croysados, was a certein kinde of Alarme. For the preachers of this Cruciata, exhorted the christians to signe themselues with the Crosse, (lyke as souldiers in warre for a signe or token, do weare white or red skarfes) and that they should march into the East against the Sarracens, as we haue shewed before. And they preched that they which were signed with the Crosse in this warfare: obtayned indulgencies, that is to saye, remissions of sinnes, and if they were slayne in battle: should be partakers of eternall felicitie.

Afterward, these suborned preachers of the Popes, not onely preached the crosse against the Sarracens: but also against the Christians, namely against the Emperours, whome the Pope had proclaimed to bee hereticks, & generally against al y would not adore the pope, & obey all his commaundements. And by this shift, the Popes haue gathered very great and well apoynted armies almost with-

Mendicant Friers.

withoute any charge, obtayning their power, wealth, and greatnesse wherunto they bée nowe growne, by verye force.

But in this matter the foure orders of begging or mendicant Fries haue doone the Popes verye good seruice, whiche first béegan in the time of Pope Innocentius, and Honorius, both the .3. of that name, which kinde of people the Christian Churche wanted the space of MCC. yéeres, and that with more quietnesse and commodytie then hath since the time of their béeginninge, and approbation ensued. Howbeit in prechynge and settyng foorth of the Cruciata or Croysados: the Dominican Friers haue taken most paine, who by preachyng this Cruciata or Alarme, obtayned the name of preaching Friers. Whom the Popes in consideration of their paines and dillygent seruice: haue indued with Priuiledges, and honours, and loued them more tenderly then the residue. Of whose trauile employd to the plesure, and furtherance of the pope many thinges might be written.

Preachyng Friers.

At

At length the state of Christianytie proceeded so farre, after the time of the kinges Radulphus, and Adulphus, vnder Albertus the firste, in the yéere of Christe .1300. that the Pope vaunted hymselfe to be Emperour. For at the same time, Bonifacius the. 8. brought in agayne the yéere of Iubilee, which was abrogated by the Apostles. Actes the. 15 Chapter, promising forgiuenesse of sins vnto all ỳ would come to Rome: vpon ỳ first day of which Iubilee, being adorned in his pōtificalrobes: he came abroad shewing himselfe as Pope to all men, & blessing ỳ people: the next day he came forth in his Emperiall apparell, openly declaring that the Empire and Papacie together with all ciuill and ecclesiastical power, were in the popes hands. These things are written by Albertus Crantzius, in the eight booke, 26. Chapter of his Saxonie. The same Pope also set forth Decretals, whiche are called the Decretals of Bonifacius the eight, where in muche more impudentlye he challengeth all power to the Popes.

The Pope vaunteth himselfe to be Empe.

This power or rather tirannie, and in-

Iohn the. 22 against the emperour Ludou. 4.

intollerable arrogancye, not longe after Bonifacius: Iohn the twenty and two, put in practise, and declared towardes Ludouick. For he most reprochefully misused him, excommunicated him, cast him into greuous warres, causinge an vnspeakable deale of mans bloud to be shead, throughout all Germanie. These thinges are described dilligently, and at large, by Iohn Auentine in the seuenth booke of the yeerely recordes of the Boi: whiche I declare for this intent, that who so desireth to haue an exacte knowledge of these thinges: may know wher to finde it.

Zurick excommunicated.

Moreouer, in the reigne of Ludouick the fourth, as also before, vnder Friderick the second, the Citie of Zurick because it toke part with the Emperours against the Pope, keeping alwaies their oth and allegance towardes hym: stood many yeeres excommunicated, whiche was not without great hinderance of the commonwealth, although since that time it hath againe bin indued with sundrye priuiledges, and honours. At which time the first ground and founda-

tion

tion of the Swicers league, through the gifte of God was layde moſt happely, Ludouick the Emperour moſt largely and liberally graunting to the ſame, and fauoring the Swicers, whom I pray god to bleſſe, and kéepe, and defend moſte mercifully.

Nowe perhaps you wyll aſke mée, whether theſe Actes of the Popes and Empetours, and the increaſe of the Popiſh power and authority, dw any thing appertaine to ỳ perſecutions againſt the church, wherof at the beginning we purpoſed to write: yea indéede, altogether, & ſurely moſt properly they appertaine to the ſame. For in aſmuch as the firſt biſſhops of Rome perſecuted no man, but themſelues ſuffred perſecution, & were Martires, and thoſe whiche next followed were moſt parte of them holye and faithfull doctours, ſubiectes to the Emperours and ciuill Maieſtrates, and ruled ouer no Prouinces nor Peoples ſo that none of them were Princes, and the later Popes in theſe laſte times ſtirred vp moſte gréeuous perſecutions within the circute of Chriſtendome:

it

ſt is expedient to know by what means and maner, how, why, and when, the ſtate of the byſſhops of Rome was ſo shamefully deformed and chaunged, that the later Popes bécomminge ſo farre different from the firſt byſſhops: bécame Lordes of kinges, and emperours, and cruell perſecuters of them. Now therfore, ſo many moſte cruell and sharpe warres, which the Popes béeing aduanced to ſo great power haue ſtirred amõg Chriſtians, in which ſutch aboundance of Chriſtian blod hath bin ſhead: maye they not rightfully be reckned amongſt the perſecutions of Chriſtians? For like as abroad they haue bin ſticklers of moſt gréeuous warres vnto the Chriſtians against the Sarracens and Turkes, as wée haue declared béefore: ſo haue they bin alſo at home auctours of perſecutions, troubles, and deſtruction to Chriſtians. Doth not this verie well deſerue the name of a perſecution, when as Chriſtian emperours, with ſuch as duetifully obeyd his heſtes, ar by Popes bered and waſſhed with their own blod diſcourteouſly dealt withall with weapons,

pons, and warlike tormentes, which, as we haue shewed before out of historys, many yeres with infinite spillinge of blod, were most cruelly and tyrannically committed? But in the midst of so many calamities, the wofull kinges and emperours perpetuallye suffringe affliction, and miserie: at length they and theirs quayled, and gaue ouer, and the Popes beinge conquerours: triumphed, and althinges hapned accordinge to their desier, and so they established their power, that they might stand hereafter in awe of no man, but rule at their pleasure without all controulement.

And in very dede, these are not vnlike vnto Daniels prophecy, wherin he hath left thus written: While the vngodly are a growyng: there shall arise a king with an impudent face, which shall vnderstand darck sayinges, and his power shal encrease but not in his own strēgth and he shal destroy aboue measure, and all that he goeth about shal prosper, and he shall destroy the valient and holly people. And through his craftines, deceit shal prosper in his hand, and he shal

magnifie himselfe in his hart, and in his prosperity hee shall confound many. Yea hee shall rise vp against ỹ prince of princes, but hee himselfe shalbee destroyed with out hand. Daniell the .viii. Chap.

Warres for sicill, and Naples.

But if I would here declare ỹ vnspeakable deal of mans blood, which by meanes of Popes hath bin shead in Sicile, Naples, and Apulia: surelye the recitall would bee ouer longe. For, from ỹ time of Innocentius the .4. vnto Clemente the vii. ỹ space of .284. yeeres: sumtime the Germans, afterward the Frenchmē again the Spainiards against ỹ Frenchmen, then a fresh the Germans against them, then againe the Frenchmen and Hungarians were by Popes called to sutch and sutch kingdomes, and sutch and sutch peoples were at warre, and by them set togither by the eares. All which troubles are diligently set downe by historicians.

Popes rulers of faith and the Church.

Moreouer, through the immoderate, and vnlawfull power or rather tyranny of ỹ Popes, no lesse also by other meanes, bloodby persecutions and murthers haue risen. For after that, as wee haue

shewen

shewen beefore, they had mightely vsurped vpon all Ecclesiasticall and Ciuill iurisdiction, and power also ouer counselles: then might they afterward institute and ordeine all orders of ỹ Church the doctrine of faith and religion, rites and customes in the Churche, at theyr owne will and pleasure. And hereof arose persecutions. For who so euer resisted: those they cried out vppon for heretickes, and vnder that pretence persecuted them. And this same (beesides the warres of the Popes) I terme properlye the Papisticall persecution agaynste Christians, and the Christian Churche, whiche was mooued againste the godlye and faithfull onely for their faithes sake, as it was sumtime in the primitiue Church. Wherfore, like as at the beeginninge, the first faithfull were persecuted by the Emperours of Rome: euen so towards the ende of the worlde, the faithfull of the latter times do suffer persecution by the Popes of Rome. But vndoubtedlye the Lorde will come thorlye to iudge both the quick, and the dead.

But to the end that this matter may the better bee vnderstode, and for the more exact knowledge therof: it cannot bee denied, that many errours and abuses not now first, but sumwhat beefore haue crept in and haue bin receaued into the Church, so that through continuance of time: they haue growen into custome. Which thinges with manie other moe, in processe of time are confirmed, and cheifly by the Popes forced vpon men, and by subtile practises but specially by the sworde inlarged, and preserued: in so mutch that many perceauynge the errour, yet durst not openly withstande it: for they saw well, that they might not so do without daunger of their owne bloud. But cheifly in these later times this custome hath preueyled, which I wil now recite.

Errours crept into the Church

Originall of the Cannon law. Gratianus.

In the dayes of the emperours Lotharius, and Conrade the .iij. or as other some say of Fridericke, about the yeere of Christe. 1130. Gratianus Bononiensis a Munke of the order of Benedictus, gathered together the sentences of ỹ counsels, fathers, and popes, touching sundry mats

matters apperteinyng to religion & the Church, and setforth that worke abroad which is commonly called Decretum, or Decreæ. After Gratianus, certein popes, as Gregory the. 9. Bonifacius the. 8 Clemens the. 5. & Iohn the. 22. following the example of Gratianus: haue gathered also, & with ỳ help of certein munks and Doctours: they patched together sẽtences and iudgements of Popes, concernyng rites, and institutions, and businesses apperteinyng to Churches, and ecclesiasticall orders. The same are called Decretales, and Extrauagantes, and were added vnto Gratianus Decretum, and all of them togither do make the body of the Canon law. This law bẽgan to bẽ taught in schooles, which all other followed in doing the like in their ecclesiasticall iudgmentes, and administration of ỳ Church. By which meanes Schooles and vniuersities whiche are called the Schooles of lawes & Canons came vnder the Popes iurisdiction, wherein the scholars, Maisters, and Doctours, muste take an othe to bee obedient vnto the Pope, and the sea of

Schooles, and Vniuersities vnder the pope

Rome, or vnto such as are obedient vnto him, or against his lawes, and institutions. Yea this matter hath proceded so farre: that the emperours also, as well as all other bysshops, must take an othe vnto ỹ Pope. The fourm of which Othe: is extant in ỹ Decrées, & Decretals. And by this meanes the Pope hath made subiect, bound, & beholding vnto him: all sortes, and orders of ỹ Church.

Swere to the Pope.

Hereunto oppertaineth, that at the same time with Gratianus, not longe after, accordinge to the supputation of other, about the yeere of our Lorde. 1172. Peter Lumbard, whom they call maister of the sentences, wrote, and setforth 4. bookes of the Christian faith and doctrine, which were receaued into the Schooles, as was the body of the lawe: so that like as Gratianus is authour of the Canonistes, & doctours of the Pontifical lawe: so Peter Lumbard is authour of the scholasticall diuinitie. For the Doctours of those times, and cheiflye mendicant friers, read Lumbardes sentences openly in schools, and haue written vpon the same, as Albertus, Thomas, Bonauenture, Scotus, and many

Peter Lumbard.

other. And according vnto these sentences: they ordred the doctrin of faith, and all other affaires of ỹ Church. At which time the Christian doctrine was wonderfully torne & cut into sundrie questions, wherof they cõmonly disputed and argued in ỹ scholes and holy sermons, or rather skoulded, wherby the Christian doctrine, became altogither vnlike vnto th'auntient Apostolike singlenes, & integritie. Althings were referred and subiected to ỹ sea of Rome, and ỹ pope vnto whom al ỹ Canonistes, & divines were bound by an othe. And this is ỹ conspiracie of the clargie, which they cal & vaunt to be the consent of al ỹ church, in faith, & doctrine. Howbeit in veri déed it is none other but this conspiracy which we haue héere recited. Wherfore, out of this fountaine and welspryng, flowed ỹ greuous papisticall persecution against the Christian Church. For whosoeuer misliked with the Popes Monarchie, and conspiracy of ỹ clergy, which they terme consent and agréement of the church, and did not speake althinges according to the intent of the Canonistes, and Theologistes: vpon those they ran in flockes,

Agreement of the Church.

and through the Popes helpe, and assistance of the seculer arme: they proclaimed them euerywhere hereticks, persecuted, and oppressed them. Touchyng which purpose, in the Decretals there is extant a decrée of Pope Lucius the third the effect whereof is this. Whosoeuer thinke otherwise of the Sacramentes then the holy Church of Rome thinketh and lykewise, all whom the Pope shall condemne: let them be accoumpted for heretickes, and excommunicate persons. Ther is added also an explication how the ciuill Magistrate shall procéede against such, which if hée wyll not doe: how they shall procéede against the disobedient Magistrate. The thirde booke the seuenth Title of Heretickes, Chapter, Ad abolendum. To abolish. &c.

A popishe decree.

Counsellers do consent.

Hereunto accorded the counsell, which as wée haue before admonished, the Popes had vnder their owne power, for by occasion of them they haue alwayes kept their consent and agrément, and all that euer resisted the same: those haue they oppressed, put to flighte, or quight rooted out. For whatsoeuer were

were decréd in the counselles: the same must be brought to effect, & immediatly put in execution, whereunto all Maiestrats wer bound, and as many as were able to beare armour.

The sum of papisticall counsel.

In the yéere of our Lorde, 1215. Pope Innocentius the third, held a great counsell in Lateran at Rome: the manner and forme of the indiction, Abbas Vrspurgensis hath expressed in his Cronacles, whiche comprehendeth verye many thinges, the cheife summe whereof bée these. First of making warre vpon the Sarracens, and recouering Ierusalem, and the holye Sepulcher. The second of rooting out heresies. The third of mendinge of manners, and reformming the Church. The same Chapters were propounded almost in al counsels, which haue bin holden from that time hitherto. They all intreate of three poyntes. Of repressinge the force of the Turkes, of rooting out of heresies, and of reformming the Church.

But although they haue celebrated many Counsels, within the precinct of 300. yéeres and more: yet haue they in

Counselles none of them reformed that was a-misse, wherby it might deserue ỹ name of a reformation. For errours and superstitions with sundrye abuses moe, are not taken away but more increased mutchlesse haue they reformed anye whit in the head (as they speake,) or members of the Church. And although the whole world, during the space of certen hundred yéeres haue worthely accused the abuses, and most corrupt state of the ecclesiasticall order, with other enormities of the Church, which well deserue to be taken away and mended: Notwithstandinge they haue not touched them with their little finger, and therfore oftentimes arise some greater discordes, and they fall farther of from the Christian discipline. Yea, & all such as seeke for, and require to haue some true reformation, reprehending the disorders and abuses, and specially ỹ popes vnlawfull authority, the filthye, and lecherous lyfe of the Clargye, which all men are constrained to confesse to bée very culpable: the same men neuertheless are condempned for scismatickes,

and

and Hereticks, & ar sharply persecuted.

For vnto them all are Heretickes: whosoeuer do not submit themselues to the Sea of Rome, and the Pope in all thinges, and beléeue in all thinges which that Sea beléeueth and commandeth to bée beléeued, according to the aboue named conspiracie: and so Lucius the pope defineth Heretickes in his Decretall, wherof we haue made mention before, in the Chapter Ad aboliendum, to abolyshe. Wherefore with them it is not sufficient that a godlye man confesse all the articles of the antient, true, vndoubted, and Apostolick faith, saying: that hée beléeueth in one God, the father &c. that hée also alowe, and confesse the foure orders of our beléefe set forth by the auntient counselles, and S. Athanasius, and whatsoeuer are taught and confirmed out of the holy scriptures of both Testaments: & moreouer dw condemne ỹ heresies which were conuicted & condemned in ỹ antient counsels. In ould time this kinde of confession was sufficient enough for chrystiãs in ỹ auntient church but amongst these men all these things aveile nothinge, neither suffice to the

Whom the Pope calleth heretieks.

confession of the faith, but a man muste needes confesse and beleue in the church of Rome as it is now vnder the Pope, and follow the consent thereof: or else he shall leese honour, goodes, bodie, lyfe and all.

Counselles cause warres and persecutions.

And therefore during the time of the Counsels, before, and after them, haue bin many bateiles, murthers, and foule wastings committed, nether were these things done onely against the Sarracens and vnfaithfull men: but with muche more extreamitie and crueltie against Christians, which would bee indeed, and named Christians, and not papists, and which disallowed and also bewayled the pride, and tyranny of the Pope, his great and manifest abuses and depravations of holy thinges. Wherefore in the ould time it grewe into a prouerbe: Euery counsell breedeth warre: which is to be vnderstoode of Papisticall counsels, and found indeed to be true by proofe.

For that I may passe ouer in this place, warres and moste bloody persecutions of faithfull men, but enemies to the Sea of Rome, whiche were waged and

and committed in the reigne of Pope Innocentius the thirde and certen other Popes next ensuing: let vs onli examin those thinges which are not farre past the memory of men that are alive. The counsel of Constance, I pray you, what warres, persecutions, burninges, wastyngs, and murthers purchased it vnto Boheme, & Germanie? He that knoweth not this: let him learne it at least wise out of Pope Pius the seconde, who when he was called as yet Æneas Syluius, wrote these thinges very diligently in his storye of Boheme. The troubles, seditions, & slaughters, which the counsel of Basile brought forth are in part recited by Platina in the life of Eugenius the fourth. But beesids this, we haue a more fresh and certeine example of the Tridentine Counsel; which being first appoynted at Mantua, and afterwarde at Vincentia: was at the last by Paule the thirde in the yeare of our Lord 1542 called at Trident nigh Athesis, wholy in maner and fourme as we haue before recited, whiche was conluded and ended by Pope Pius the fourth in the

The counsell of Constance.

The Counsell of Basile.

The Tridentine counsel

yere

yéere of our Lorde. 1563.

Persecutions of our time,

Howbeit, what thinges were done certen yéeres before this counsel, and also since, against holie and faithfull men, which only beléeued in the Gospell, but not in traditions of Popes nor in ỳ sea of Rome, by Leo. x. Clemēt. 7. Paul. 3. and. 4. Iulius, the 3. Pius, ỳ. 4. and. 5. and by this présent Pope Gregorye the. 13. the space of. 53. yéeres: I néede not repeat. For they are knowen vnto God and al ỳ world, and as it were writen in heauen, vnto which place ỳ blood of all innocents together with the blood of Abel: crieth from the earth vnto God for vengeance. Many grieuous, longe, and bloodye warres for sundry causes were waged in those yéeres, but at the same time no lesse grieuous and bloody persecutions wer committed against ỳ faithfull: for faith, and religions sake. Faithfull and Godly men were reprochefully and iniuriously dealt withal, apprehended, thrown out of dores, driuen into exile, spoyled of their goods, beheaded, hanged on gallowes, burned, vexed with al kindes of tormentes, and punishment.

And

And by this meanes were oppressed tormented, & slayne, hundred thousands, of faithfull men and professours of the Gospell both in the higher, and lower Germanie, in Scotlād, England, Spaine, (which found out the new practize of the inquisition) in Italie, and other regions. But cheiflye what hath bin done in France: ther is no man at this day but knoweth. And there are extant whole bookes written of ẏ grœuous, and long Papisticall persecution, and the thinge done is yet fresh in memory, wherfore it is not nœdefull that I should specially declare it againe at large, since yet at this present they make no end of their crueltie, and sheding of blood. Since ther fore, thei which would seeme to be Fathers, and pastours of ẏ church, do make themselues executioners of this last papisticall persecution: wee may not only compare it wt̄ ẏ olde persecutions, but in respect of the greatnes prefer it aboue it. Note.

Moreouer, as in auntient times the ould persecutors of ẏ church were egged forwarde to rigour through an vnsatiable desire to rule, to th'intent they might kéepe and increase their dig-

dignitie, pleasures, ritches, and superstition: so likewise is the Papisticall persecution committed for the same cause. But like as the Christian faith in the ould time was no whit the lesse esteemed of for the persecutions: so at this present the Euangelicall doctrine is nothinge the worse nor viler, bicause the Papists do persecute the professours of the Gospell, and manie times ouercome them. There are sundrie causes, why God suffreth this to bee donne, neither ought any man to accuse, or call the iudgment of God into question.

And this mutch I had to saye of the persecutiõs which the Church of Christ hath suffred from the birth of our Sauiour vnto our time: comprehendinge breefely the whole summe, wherby the matter beeing otherwise verie large: might seeme ouerlonge, and tedious to the reader. Yoiwbeit, much more might and oughte to haue bin written of thys manifold, and ample argument.

Of

Of the Sundry causes, why God suffreth the Christian Church to be torne with Tyrantes and afflicted with persecutions.

Chapter .xvii.

HEerafter I intende to declare, the causes and effectes of the aboue recited persecutions of ỹ christian church, which dw worke in the faithfull, And although I haue already almost in euery one, shewed them: notwithstandyng ther remaine some more speciall, which are of vs with more diligence to bee considered.

Persecutions are sent to the Churche by the iust iudgment of god, as the scripture plainely witnesseth were sent vnto Iob the hollie man, and Seruant of God: the Crosse, affliction, and persecution from God. Vnto which purpose, God vsed Satan as an instrument, prescribing him bonds how farre he should persecute Iob. And Satan through his malice stirred vp the rauenous and gre- Iob.

die people of the Chaldees, to breake in vpon Iobs goodes, to spoile him, and bringe him to pouertie. Then Iob, although hee vnderstoode through the instigation of Satan, hee was in such sort endamaged by wicked, and rauenous men: notwithstandinge hee toke regard vnto the principall cause of persecution, and hee saide not as the maner is now a daies, that hee was sore afflicted by Satan, and maliciously spoiled by the Chaldees: but, said hee, the Lorde hath giuen and the Lord hath taken away, ỹ name of the Lorde bee blessed for euer.

Captiuitie of Babilon

Likewise, the scripture in the same signification, calleth Nabuchodonosor the seruaunt of God, which persecuted his people, and lead them captiue into Babilon, for so it is writẽ in the second booke of Paralipomenon, the last Chap. wherfore God sent his Prophetes vnto them, exhorting thẽ to repent, but they mocked at them. And therfore the lorde beeinge displeased with them: brought vpon them the king of Chaldees (which was Nabuchodonosor) and dilinered then into his hands. Likewise in Daniel

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the .9. & ỳ Lorde watched for a shrewd turne, and hath brought it vpon vs: Our Lord God is iust in all his workes, which hée hath done. And although they were the Chaldees which lead away the people of God into hard, and sharpe captiuitie: notwithstandinge the Prophets of God, Ieremie, Ezechiel, Daniel, with many other hollie men, which sawe, and felt these thinges: chose rather with Iob to ascribe their affliction & persecution vnto God and his iustice, then vnto the vnbéléeuing and wicked men. So likewise at this day, the faithfull had rather to suppose, ỳ they abide their afflictions at the handes of God: then of men. For they know, that men can do nothing vnlesse God permitt them. And in that he permitteth them: againe thereby they know & béléeue ỳ all thinges are done, & suffred by him to bée done: by his iust iudgment, and for ỳ profit of his people.

Wherfore, by all these thinges we mai vnderstand, that the crosse, afflictions, & persecutions ar sent frō God, & laid also vpon holy and Godly men. And as touching Iob: God himself bereth witnes:

The godly suffer persecution.

that hée was a single and righteous man, fearing God, and eschewing euell whose like was not vpon the earthe. Moreouer, all men acknowledge and confesse, that the Prophetes, Iohn the Baptiste, and the Apostles: were holly men, and the seruantes of God, and yet notwŏstãding they al suffred persecutiõ. Besides this, S. Peter writeth: that Christians should not suffer as théeues, or malefactours: but only for God, and the truethes cause. The first epistle of Peter, the. 4. chapter.

Secondly, God sendeth persecution vnto sutch, as ought to bée the people of God, and partly also are indéede, and so are named: but are not so innocent, pure, and holly, as of duetie they should bée, as wée sayd ereawhile of the people of God, which were lead away into Babylon: And Cyprian testifieth, that the cause of the persecution at his time vnder the Emperour Decius: was the dissolute life of the faithfull. Eusebius sheweth the like causes, where hée describeth the persecution of Dioclecian. And it is séene, that both giltie and vngiltie,

giltie, good and bad, altogither are subiect to the crosse. I call vngiltie, those whiche beeynge vnlike to the children of this worlde: are not defiled with all kynde of wickednesse, neuertheless haue their imperfections, and as it were, certein moales and staynyngs. Wherefore, they confesse their faultes and defectes vnto God, and glorie nothyng of themselues. Accordyng vnto which sence and opinion, Iob sayth: Surely I know it is true, that no man is iust if hee be compared to God. If hee will striue with him: hee is not able to aunswere him vnto one for a thousand. And althogh I haue doone some iust deede: yet will I not answere, but intreate my iudge. And Dauid in the. 142. Psalme saith: Enter not into iudgment with thy seruant O Lorde, for there shall no liuing creature bee iustified in thy sight. Wherefore, those which bee giltlesse, although they bee subiect to persecution with the most wicked men: notwithstandinge they murmur not against ỹ Lorde, but accordinge to the scriptures they confesse and say: Thy iudgements

are iuſt, O Lorde, and all thy waies are trueth, and holineſſe.

Thirdly, perſecutions are ſent from god vnto the Church, to declare his glorie, and Maieſtie. For when the Diſciples vpon a time, had enquired of the Lorde touching the man that was borne blind, whether hée or his parentes had deſerued the ſame by their offences: the lorde anſwered them, as appéereth in Iohn the ix. chapter, that this was done, that the glory of God might bée declared in him. The like alſo hée ſaid of the ſickneſs of his frend Lazarus, in Iohn the 12. that the infirmitie was not vnto death: but ſent to the glorye of God, that ý ſun of God might bée glorified therby. For in perſecutions, the power of God is declared wherby hée preſerueth his in the midſt of afflictions, and when hée ſéeth time, deliuereth them with great glory, as it is euidently expreſſed in the ſtories of Daniell, Heſter, and Eſdras. Wherfore, it is writen by Saint Paule: wée hane the treaſure of the Goſpell in earthen veſſelles, that the excellencie of the power therof may be Gods, and not our

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owne, while in althinges wée ar pressed but not wronge: we are in trouble but wée do not want, wée suffer persecution but wée are not therin forsaken, caste downe, nor perishe. wée carie the mortification of our Lorde Jesus Christe about with vs in our body, to the intente that the lyfe which commeth by Jesus Christe: may bée made manifest in our body, the .ii. to the Corinthians, the .4. Chapter. For which cause, the same Apostle writeth how it was said vnto him by the Lorde: my grace is sufficient for thée, for my strength is made perfect through weakneſſe, the 2. to the Corinthias, the xii. chapter.

The trueth is knowen by persecutions.

There is also another cause of persecutions, for that it pleaseth God through them to reueale the trueth vnto men: namely, when the faithfull béeing apprehended in persecutiõs, and brought into iudg ment: do plainly and openly profesſe the Gospell. And our sauiour christ saith: you shalbée brought béefore Lieutenantes and kinges for my sake, that this may bée a testimonie to them, and the Gentiles. Mathew the x. Chapter.

Moreouer, by persecutions whiche God layeth vpon the Church: hée proueth the same how strong and constant it is, purgynge those that are vncleane, like as Goldsmithes vse to trie & clense their golde, and siluer in the fier. For if the fleash continue in rest and idlenesse, féelyng no maner of aduersitie, oftentimes it wareth wanton, and lasciuious: wherfore God exerciseth his seruantes with persecutions, to awake them that they should not so mutch be wedded vnto temporall thinges, but with more ernest desier sæke for thynges eternall. Unto which purpose and meanyng S. Peter writeth: Deerelybeloued, bee yee not troubled in this heat, whiche now is come among you to trie you, as though some straunge thyng had happned vnto you: but rather reioyce, in as mutch as you are made partakers of Christes passions, that when his glory appereth: yee may be mery and glad. Peter the first Epistle, the. 4. chapter. Wherunto also tende the wordes of the Apostle S. Paule: We reioyce also in tribulations, knowyng that tribulation brin-

bringeth pacience, pacience bringeth experience, experience bringeth hope and hope maketh not ashamed. Paule to the Romans, the. 5. chapter.

Perlecutions are tokens of the iudgment of God vpō the wicked.

Agayne, when the Lorde layeth the Crosse vpon those whom hée loueth, and suffreth men which are not altogether wicked to bée afflicted, but such as feare God and serue him, although notwithstandynge they haue some blemishes: therwithall hée sheweth what wicked men, & the children of this worlde must looke for. Like as the Lord himself witnesseth, who bearyng his owne Crosse when hée was lead to execution, sayed: If it be thus in the greene tree that beareth frute: what shall bee in the drye and vnfrutfull? And Saint Peter: For it is time (saith hée) that iudgment begin at the house of god: then if it begin first with vs: what shall bée the ende of those ỹ obey not the gospel of God? And if the iust bée scarce saued: where shall the wicked & sinful man shew his face? 1. Peter. 4.

By persecutions also God draweth vnto him, and directeth in the right way those which before that time walked not

ſtrait in the waies of the Lord. And hée complaineth by his prophetes, and blameth his people, ý being put in mind of their duty with many ſtripes, yet wold they not turne vnto him.

Moreouer, in perſecutions & afflictions, there is geuẽ vnto vs matter & occaſion of trouble, that we may bring forth good workes wt̃ paciẽce, & wt̃ a good hope, ý we may cal vpon god in our paſſiõs, & neuer ware wery wt̃ calling: like as the Lord Jeſus hath manifeſtlye taught vs in Luke the. 18 chap. And in very déed we finde this dayly to be true, that wée are ſlouthfull and cold in prayer: when wée are grœued with no perſecution, nor touched almoſt wt̃ ani kind of aduerſity.

Perſecutions awake vs.

Laſt of all, God exerciſeth the faithful with perſecutions, ſwiping from them, as it were, the duſt of worldly deſire or fleſhly luſts, that they ſhould not periſh in their ſins, wt̃ the wicked worlde. For it is ſure, and true, which S. Paul writeth: But whẽ we ar iudged of the lord: we are chaſtined that we ſhould not be damned with the world. 1. Cor. ca. 11.

Now when we be thus inſtructed: we muſt

muſt humble and ſubmit our ſelues vnto the mightye hande of the Lord, who when he ſeeth his time, can deliuer vs againe, when it ſhall ſéeme conuenient vnto his good pleſure. Wherof we haue an example in Dauid, who whē he was perſecuted by his owne ſun Abſolon, among other thinges he ſaide: If I haue found fauour in the ſight of the Lord: he will reſtore mee. But if he ſay vnto me, I haue no delight in thee: Behould I am here, let him doe vnto mee that which is acceptable in his ſight. The ſame Saint Peter willeth al men to do which ſuffer perſecution, writing thus: VVherfore, let al them that ſuffer afflictions, according to the will of God, commit their ſoules to him with well doyng, as vnto a faithfull creator.

Theſe cauſes, and effectes of the perſecutions of the Chriſtian Churche, I haue bréefly choſen out amongſt many, leſt that the ſtore and ouer long reciting of them at large: ſhould be gréeuous vnto any. 1. Pet. 4.

The End